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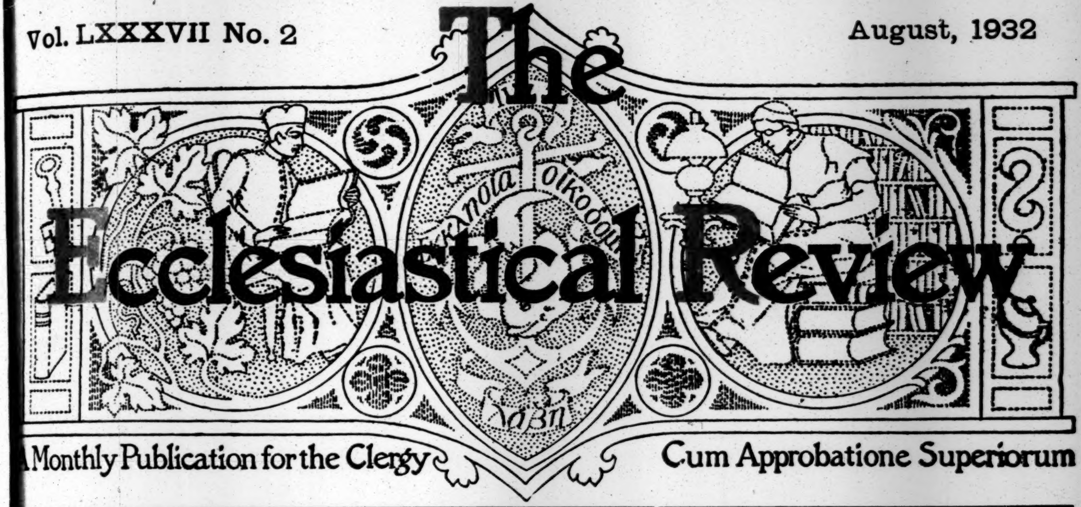

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THE

ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VII.—(LXXXVII).—AUGUST, 1932.—NO. 2.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE AT WORK.

AMONG the vexing problems of the zealous pastor, that of providing for the religious training of his Catholic little ones attending the public schools is one of the most urgent. Even though the parish school is well organized and attended, a thorough census of the parish generally brings to light a large number of children who must depend entirely on the Sunday-School for instruction and training. Since the Canon Law of the Church recommends a definite organization for every parish in order to give religious instruction to these children, the reverend pastors may welcome a brief treatment of the Confraternity of Christian Doctrine, as to the type of organization and the description of the work done in the United States.

The study is based on the Confraternities as organized in the dioceses of Pittsburgh, Brooklyn, Santa Fe, Monterey-Fresno, Great Falls and Helena. The selections that follow are taken from the brochure * by the present writer on the Confraternity of Christian Doctrine which treats of the problem of Catholic education in our country and presents a summary of the work of other organizations than the Confraternity; also, the history of the Confraternity in its European as well as American setting; the organization, methods, and description of the Confraternities operating in the United States; finally, an evaluation and a supplement containing a section on the canonical

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* To be published in September by the AMERICAN ECCLESIASTICAL REVIEW, 1722 Arch St., Philadelphia.

phase of the Confraternity. The present selections will in part be a sequel to the Reverend Dr. John M. Wolfe's study on the Confraternity which appeared in the April number of THE ECCLESIASTICAL REVIEW, 1932.

Although the Canon Law of the Church urges the Ordinaries of the dioceses to see to the establishment of the Confraternity in every parish, the details of organization, for the most part, are left to local authority to work out. Hence there is some variation in organization to be found among the Confraternities in this country, which must meet the particular needs of the individual localities. The Pittsburgh Missionary Confraternity and the Los Angeles-San Diego Confraternity are the two distinctive types evolved here. The Pittsburgh Confraternity is strictly a missionary diocesan organization, distinct from any local Parish Confraternities that may exist. Its chief purpose is to reach the remote places in the diocese which have not the advantages of an established parish. It has a special diocesan director with assistants appointed by the Bishop. They are assisted by a diocesan board composed of the officers of each branch of the Confraternity in the government of the diocesan unit. Pittsburgh is the mother center of the organization, but there are nine other centers from which workers go out weekly to the missions in the remote sections of the diocese.

The Los Angeles-San Diego system is based on the parish as the central unit. The Confraternity is organized in every parish with the pastor or one delegated by him as director. In the larger cities there is an inter-parish union of the Confraternity, which is, as it were, a pooling of resources to accomplish specific ends. It in turn has its own governing board. Besides the parish unit and the inter-parish union, there is the Diocesan Union of all the Confraternities at whose head is a diocesan director appointed by the Bishop. The diocesan director and his governing board supervise all the Confraternities in the diocese. In some of the parishes a Missionary Parish Confraternity has been formed to do work in another parish. The parishes with a large number of potential workers have little or no need for a parish group, whereas poorer parishes, those for example with a large number of immigrant children to be reached, have but a small number of qualified persons to call upon. In this case, the Missionary Parish Confraternity " adopts " and helps out the poorer parish. In some cases the Parish Confraternity serves the double function of parochial and missionary work. Most of the Confraternities in this country follow the Los Angeles-San Diego plan.

Description of the Confraternity in Operation.

The program of the Confraternity of Christian Doctrine is flexible in order to meet the needs and conditions peculiar to the diocese. A program which proves of value in one parish or diocese may not be so practical in another. Hence it would seem to be more profitable to describe the working of the Confraternity as it functions in different sections of this country. We shall confine ourselves to describing the Confraternity as it operates in the dioceses of Pittsburgh, Brooklyn, Los Angeles-San Diego, Sante Fe, Monterey-Fresno, Great Falls and Helena. From the experience of these dioceses, with their varied situations, we may evaluate the Confraternity as a means of reaching the Catholic child not attending the Catholic school.

The Missionary Confraternity of the Pittsburgh Diocese, Pennsylvania.

In the diocese of Pittsburgh, there is a Catholic population of 583,962.[1] The diocese covers a territory 7,238 square miles in extent and includes many mining communities and manufacturing settlements where thousands of Catholics of the various foreign nationalities are employed. The need of a Confraternity among these people was urgent when the first two lay teachers,[2] Mary Dunn and James Boyle, started this work at Cecil, southwestern Pennsylvania, in 1908. The first director of the Missionary Confraternity was the Reverend E. P. Griffin, who was appointed by the Most Reverend Regis Canevin. Soon after, the Reverend Timothy O'Shea was assigned to the work and he continued in this field until his death in 1917. The Reverend Daniel Lawless is the present director.

[1] *Official Catholic Directory,* Summary, 1932.

[2] Rev. Daniel Lawless, Report on Pittsburgh Missionary Confraternity sent to writer, March, 1932.

The Parish Plan of Confraternity, which had been established in every parish by Bishop Canevin, was in force several years previous to the Missionary arrangement.[3] The Missionary Confraternity was of independent outgrowth and superseded the units which at present do not function as a diocesan organization. Hence the present Missionary Confraternity is an entity distinct from any local parish confraternities. In regularly established parishes, the pastor invariably looks after his own children, leaving the Confraternity workers to seek those in the remote places. The latter places, not having the advantages of an established parish, have great need of the help of the Diocesan Confraternity in order to obtain the services of priests and catechists.

The classes[4] are conducted every Sunday throughout the school year. When a catechism class is to be begun, the experienced workers are first sent to the place. It is their duty to canvass the town thoroughly, gathering information on the religious condition of the families, especially that of the children. This work of "fishing", or home visiting, is continued after class work or during the week when possible. Some families must be visited regularly in order that they be brought back to the practice of their Faith. Usually, it is through the children that the negligent parent is won. Medical care is given where necessary; needy children and adults are placed in various institutions; work is provided for the unemployed when possible; even the recreational life of the people is promoted through the Sunday School plays and social affairs. When the missioner has won their confidence it is natural for the people to consult the Confraternity worker about their problems.

The lay teachers meet twice a month in order to receive catechetical instruction from the priests in charge. The Confraternity has been aided of late years by the Sisters of Mercy and the Sisters of Charity, about fifty of whom go regularly to give the Sunday catechism classes. No regular classes are held during the summer, although the teachers keep in touch with the missions so as not to lose hold on the Catholic children. The lay teachers are recruited from among the young men and women living in the City of Pittsburgh and the towns that serve as centers. According to the constitution of the Confraternity, both the teachers and assistants must have completed their eighteenth year. About three-fourths of the teaching body is made up of young women. The young men who have had experience in the work are appointed as organizers of the new missions.

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[3] *Idem.*

[4] Rev. Paul J. Campbell, "The Missionary Confraternity of Christian Doctrine of Pittsburgh"—a paper read at the Rural Life Conference, Wichita, Kansas, 20 October, 1931 (Courtesy of Rural Life Bureau, N.C.W.C.).

There are four priests[5] of the diocese who give their entire time to the work of the Confraternity. These Fathers with the help of other priests of the diocese, were able to have Sunday Mass in twenty-two missionary places throughout 1931. During the week the Confraternity Fathers visit the centers where they instruct the teachers in teaching religion and give advice in solving the various difficulties arising in connexion with the work. When it is deemed advisable that a mission should have its own pastor the Confraternity is prepared to give up the mission to the newly appointed shepherd. Twenty-seven such parishes have been formed with the aid of the Confraternity. If it turns out that the mission cannot function as a parish, the Confraternity is prepared to take it over again.

The Director's[6] report of the Diocesan Missionary Confraternity gives the following summary of the work during 1931:

Number of Missions	176
Total number of Teachers	791
Total Enrollment of Pupils	16,909
Average Attendance of Teachers	684
Average Attendance at Sunday School	10,956
Average Attendance at Mass	7,992
(Not all have the opportunity of attending Mass)	
Taken from non-Catholic Sunday School	271
Baptisms	221
First Confessions	2,451
First Communions	2,489
Confirmation	658
Converts	14
Fallen-Aways Brought Back	194
Families Visited	9,626
Religious Articles Distributed	48,176
Catholic Literature Distributed	69,278
Marriages Validated	24
Total Expenses	$22,241.58

(April, 1932, Report)

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[5] N. B. Besides the Reverend Director there are the Reverend Fathers, E. A. Heinrich, Victor Majka, Michael Bonfield.

[6] Rev. Daniel Lawless, Report sent to writer, March 1932.

"Traveling Expenses" is the largest item in the expense account, being near three-fourths of the total. It should be noted that all expenses for priests and teachers, besides the transportation, are borne by the Confraternity itself. In summary, then, the Diocesan Missionary Confraternity of Christian Doctrine of Pittsburgh is an organization distinct from parish units. Its aim is to reach the Catholics in the remote communities and to bring the truths of our Faith to these neglected ones. The work is conducted from ten centers; four priests, one of whom is Diocesan Director, are devoting their entire efforts to this missionary field. An average of 684 teachers, both religious and lay, are reaching an average of 10,956 children at Sunday School. Besides the catechetical work a Catholic social service is rendered the needy families of these mining communities.

The Confraternity in Brooklyn, (New York).

Brooklyn has the largest Catholic population of any diocese in the United States, although its territory is not nearly so extensive as that of some of the others. The Catholic Directory for 1932 gives the area of the diocese as 1,007 square miles and the Catholic population[7] as 1,049,361. In this number is included a large immigrant population, much of which is nominally Catholic.[8] It has been estimated that some 70,000 Catholic children of Brooklyn who should be in the Catholic schools are not attending them. To meet this situation, the Right Reverend Monsignor Timothy A. Hickey enlisted the Catholic public school teachers of the city parishes in the Confraternity of Christian Doctrine, since they could easily reach the children and were besides experienced in teaching.

The plan of organization is flexible. When[9] the company of volunteers is formed it chooses its own delegate who sends her name and address and number of her school to the Diocesan Director and reports to him on the progress of the work. Every school has a member of the Confraternity who gathers her fellow-teachers into groups and assigns them classes. This Confraternity organizer can be reached by district supervisors who are in contact with the Diocesan Directors. Any information or new course of action can be speedily made known to every Catholic teacher in the public schools of the diocese.

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[7] *Official Catholic Directory,* Summary 1932, P. J. Kenedy & Sons.

[8] Cf. Rev. Eugene J. Crawford, *Religion for Public-School Child of America,* 10 May, 1930, p. 112, Vol. XLIII, No. 5.

[9] Crawford, (*op. cit.* p. 113).

The Catholic principal or assistant teacher with the permission of the school principal, must canvass the school to locate the Catholic pupils. The delegate or committee then calls on the pastor nearest to the school and arranges a place and time for the instruction. Permission is sought from the principal of the school to announce in each of the class rooms the time and place of the religion class. The delegate asks the Catholic children to step into the corridor; she gives each one a slip which she fills out but which the parents are to sign. The children are to return these slips to the parish center. Ten thousand slips were distributed in 1931. The slip asks for the following information: Name, Address, Church, First Communion, Confirmation, Room, Grade, Age; " I give my permission for my child to attend catechism instruction on...... from......at...... (signed) Parent......"[10]

We note with interest the aid given the Confraternity workers by the non-Catholic principals.[11] When the situation is explained to those who offer opposition, generally all misunderstanding is removed. In some cases it is the non-Catholic principal who takes the initiative in having the Catholic teachers start the work of the Confraternity. Through the meeting of the ministers, priests, and rabbis four times a year much is accomplished for the Confraternity's benefit in the discussion of the religious problems that are brought up. The Right Reverend Director invites the teachers once a year to a Communion Breakfast, which some 2000 attend. The stimulating effect of this large number of teachers is marked. However, it must not be assumed that all of these are active members of the Confraternity; still it is the hope and aim of the Reverend Director that in time all the available Catholic public school teachers will respond to this missionary work. At the request of the Director, the ministers and school superintendents are invited to attend this gathering at which the Most Reverend Bishop presides.

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[10] Rt. Rev. Msgr. Hickey, Report sent to writer, November, 1931.

[11] *Ibid.*

The judiciary of New York state permits a half-hour free period a week in order to permit the school children to attend religious instruction. However, the Confraternity prefers to have the children assemble after school hours. The children accompany their teachers to the nearby church for classes and there are taught by these teachers, under the direction of the parish priests. The active and kindly interest of the clergy is an encouragement to the teachers in this work. Besides the general instruction, some of the teachers give individual lessons in their own homes to groups ranging from two to ten in number. This personal contact and special care of the teacher for her pupils is often maintained throughout the pupils' school years. There are about 120 active Confraternity centers which hold one-hour classes weekly. If the principal or assistant of the public school is a Catholic, he will often send for pupils who were absent from the religious instructions and urge better attendance. One instance is cited by the Director where the Confraternity investigators located 300 children of Catholic families in one school who had never been to Mass and did not know where the church was. There is need to remind the pupils in school of the catechism days, hour and class. Numerous incentives for study are given to the children, such as pictures and medals. The most effective means to win both pupils and parents is the personal interest of the teacher aided by the zeal and direction of the pastor.

In summary, the Confraternity of Christian Doctrine in the Brooklyn Diocese functions in 120 centers;[12] it depends chiefly on the Catholic public school teachers who work in conjunction with their pastors and the Diocesan Director to reach the 70,000 Catholic children in public schools. Through public and private instruction, the children are cared for, and through the children, the parents in many instances are brought back to the practice of the Faith.

The Los Angeles-San Diego Confraternity

The diocese of Los Angeles and San Diego[13] is 44,350 square miles in area, having many towns and several large cities; the Catholic population is given as 292,026 by the Catholic

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[12] Based on the Report of Msgr. Hickey.

[13] *Catholic Directory,* 1932 Edition, Summary.

Directory. This number includes a large Italian population as well as thousands of immigrants from Mexico. It is among the latter, especially, that the Confraternity of Christian Doctrine has worked. The present organization may be taken as the model arrangement for the Confraternity, not only because it is based on the parish as a unit with the pastor as local director, but also because there is at the same time the Missionary Parish Confraternity (in some of the parishes) which can work in another field or mission when necessary. There is also (in the cities) an Inter-Union of Parish Confraternities which is able to help in many ways the Confraternity activities. At the head of all this is the Diocesan Union of Parish Confraternities, with a Diocesan Director and an Executive Board who have the enthusiastic support of the Most Reverend Bishop.[14]

As was previously stated, the active membership includes the Teachers, the Home Visitors or Fishers, the Club Workers, and the Transportation Committee. They all give their time and labor gratis for this missionary work. The annual diocesan drive for Confraternity workers is made in October. A letter is sent out by the Bishop to all the pastors explaining the need and the appeal is made for workers. Members are stationed at the door of the church to take names and addresses of all who are interested. On the evening following, a mass meeting is held presided over by the Bishop, who explains the work more fully and arouses enthusiasm for the support of the Confraternity. The new workers are assigned to their adopted centers or to special work. In addition to the active members, there are those who contribute financially and are known as the Associate Members.

In training its Catechists,[15] the Los Angeles Confraternity has found that the catechetical matter must be simplified; the class work standardized; and special classes or study groups organized to prepare the teachers. Generally speaking, the Catechists, while zealous and enthusiastic, have little real knowledge of scientific methods of teaching religion. For this reason, the Confraternity has published a pamphlet called the *Model Lessons in Catechism,* which we shall describe later. A certificate of attendance is granted the teachers who have satisfactorily completed the courses. There are some special communities in the Diocese who are occupied exclusively with Catholic public school children: namely, the Sisters of the Holy Family, the Sisters of Social Service and eight communities of Mexican Sisters. The Missionary Catechists of Our Lady of Victory work in the Ventura and Imperial counties.[16] The Confraternity workers must contend with the numerous proselytizing agencies,[17] such as the Methodists, Baptists, Evangelical group, the Pentecostal group, Presbyterians, and some Episcopalians, who number about ten churches to one Catholic, especially among the immigrant population.

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[14] Based on the Constitution of the C. C. D. of this Diocese and the report of the work by Rev. Leroy Callahan, Diocesan Director: "The Work of the Los Angeles Confraternity of Christian Doctrine", a paper read at the Rural Life Conference, Springfield, Ill., 28 August, 1930. (In Files of Rural Life Bureau, N. C. W. C.)

[15] Cf. Rev. Leroy Callahan, "Religious Instruction Report"; N. C. W. C., 1931, p. 32.

" Go out into the highways and lanes and compel them to come in, that my house may be filled " (Luke 14: 23) is the slogan of the Fisher and Home Visitor whose duty it is to make home-contacts in order to win the hearts of both parents and children with a kindly, sympathetic attitude, and a real personal interest. An annual house-to-house visit or "Census" is made to obtain the names of all Catholic families and the number of children in each. In order to assure regular attendance, the children must often be " fished " for every class day by the Fishers, a name derived from the words of Christ, " Come after Me, and I will make you to become Fishers of men " (Mark 1 : 17).

In order to indicate the nature of their mission, the following summary of the Confraternity's directions to its Fishers is given. The purpose of the visit is not so much to secure information as it is to help; hence a kindly, sympathetic attitude and personal interest is necessary to win both parent and child. Every year a house-to-house visit or census should be made to obtain names of all Catholic families and children. The children have to be fished for on class days. When taking the parish census, the Home Visitor must have information as to the time of Masses at the nearest Church as well as the time of catechetical activities. The Confraternity furnishes cards on which the visitors are to tabulate such information as the names, birthplace, age, Baptism, First Communion, Confirmation, Sunday Mass, Easter Duty, work, school, marriage, and what is lacking in the way of necessities. The information concerning the Sacraments is to be reported to the pastor. Visiting the home of the absentees is often necessary. A list of children according to streets is made and checked with the Superintendent's list in order to locate any new ones. Follow-up visits are made to arrange for baptisms; to persuade couples to see a priest on their marriage problems; to bring back indifferent Catholics to the Faith; to see that parents send children to instruction; to encourage older boys and girls to prepare for the Sacraments and to give them help when needed; to ascertain if material aid has been given after the case has been reported. Not unusually continued visiting is necessary in order to win over individuals or families to the Faith.

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[16] *The Tidings* (L.A.-S.D. Diocesan Paper; Sec. 2, p. 4, 12 February, 1932).

[17] Rev. Leroy Callahan, Report to the writer.

The Transportation Committee volunteers its services in providing transportation for workers and children. There is some work for every one who is interested in the many activities of the Confraternity. Those who work during the day can help with the larger boys and girls in the evening or help teach on Saturdays or Sundays. The Confraternity by no means overlooks the social service program and in this it coöperates with the Diocesan Catholic Welfare Bureau. Providing suitable clothes for the poor children in order that they may attend the regular Sunday services is one of the demands. The Social or Club workers organize clubs for the boys, for the girls, as well as for the mothers, combining a study club of religion with some club of arts and crafts. According to the report given by the director of the Welfare Bureau,[18] the Confraternity of Christian Doctrine established in the diocese nine boys' clubs with an aggregate membership of 216; twenty-two girls' clubs with a membership of 525; eight mothers' clubs with a membership of 275. One of the newer developments is the formation of the Junior Confraternities which are formed in the high schools and colleges and which have their own officers and meetings. The report[19] given by the Director of the Confraternity for 1930-31 gives the approximate lay membership at 1,300 with an enrollment of approximately 24,000 children. The summer Religious Vacation School for 1931 had 169 centers with a total enrollment of over 16,000 which includes catechism centers and vacation schools conducted by religious assisted by lay volunteers as well as centers and Vacation School conducted by the laity alone.

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[18] Rev. Thomas J. O'Dwyer, *Los Angeles Tidings,* Friday, 12 February, 1932, Section 2, p. 4.

[TO BE CONCLUDED IN SEPTEMBER ISSUE.]

RAYMOND J. PRINDIVILLE, C.S.P.

San Francisco, California.

THE CHURCH LOOKS AT DISARMAMENT.

THE attitude of the Church on peace and war was never better expressed than by St. Louis, King of France, in a letter of instruction to his son: "My dear son," he wrote, "this is my teaching to you; that you take care to do all in your power never to wage war on any Christian; and, should it happen that he inflict injury on you, try your best to discover whether you cannot employ some means short of war to reinstate your rights." "My dear boy," he wrote on another occasion, "again I counsel you to take extraordinary pains to suppress warlike actions, and to settle those quarrels which are apt to occur among your subjects, for in so doing you are performing a deed most pleasing to our Lord."

These words of St. Louis, King of France, contain the Church's philosophy on war and peace. For in them the emphasis is placed on an obligation too often forgotten, namely, the necessity of exhausting all peaceful means of settlement. In the event of friction or dispute, the first impulse should be not, as so often occurs, an appeal to the sword, but a sincere, conscientious effort to utilize every possibility of friendly solution. Nor is every violation of right a reason for initiating hostilities. "Not every cause is sufficient," writes a great moral philosopher, "but a grave cause, proportionate to the damage of war." When we recall not only the physical but also the moral havoc wrought by actual fighting, the campaign of slander, lies, systematic hatred, and organized nationalistic propaganda it involves, we can see that the Church is perfectly right in emphasizing that recourse to armed force in the vindication of right is a desperate, ultimate act, a " remedy of things otherwise without remedy ". In few, if any, modern wars have these conditions been observed by the nations which initiated hostilities. Indeed, an honest attempt to observe all these precepts of the Church and St. Louis would make war practically impossible. In the past, what has been the more common error? Has there been any remissness in justifying war, or has there not rather been a failure to insist upon the scrupulous fulfillment of those conditions which alone render an appeal to the sword anything but unethical and intolerable?

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[19] Cf. *Religious Instruction Report,* N.C.W.C., 1931, p. 32. The Catholic Directory for 1932 lists on the L.A.-S.D. Diocese, C.C.D.-Teachers, 856; Pupils, 17,600; Pupils in Parochial Schools, 18,618. (Private correspondence from the Director, 24 May, 1932.)

This has been the consistent teaching of the Church for two thousand years. The divine founder of Christianity was born into the world when the whole world was at peace. He was called in prophecy and became in fact the Prince of Peace. He made love for Himself and for the neighbor the acid test of His discipleship. The Church He established received likewise the sacred duty of inculcating the principles of the Prince of Peace. How true the Church has been to her mission may appear from three great facts of history.

The first was the transformation of Roman society from paganism to Christianity, while at the same time the barbarians from the north who overran the decaying empire were themselves taught the arts of peace. In the shadow of cathedrals and monasteries, industry flourished, agriculture was developed, painting, sculpture and wood-carving were perfected as Christian contributions to the fine arts. That the culture of the ancient world did not perish but became the heritage of mankind was due to the pacific mission of the Church.

The second historical fact in this connexion was the suppression of feudal warfare. The Church was forever protesting against the depredations of robber barons and the raids of knights who were bold but quite unchivalrous. Under the inspiration of Christian ideals kings like Alfred the Great and Edward the Confessor made it their pride that no woman or child would be molested throughout the length and breadth of their kingdom. When at one time in the Middle Ages private feuds threatened the whole fabric of Christian society, men and women banded together in what were called the Third Orders, one of whose rules required the promise not to bear arms or deadly weapons of any kind. It was under the leadership of the universally beloved St. Francis of Assisi that the petty wars and feuds which had become a scandal in Europe were finally discredited and abolished.

The third great fact in peace history recalls that the Church will soon celebrate the one-thousandth anniversary of the famous Truce of God. Over nine centuries ago, Benedict VIII formed the magnificent design of proclaiming, in accord with the Emperor of Germany, Henry II, the King of France, Robert the Good, and the King of Burgundy, Rudolph III, "Universal Peace". On the initiative of these four leaders many provincial councils were called together, such as that of Poitiers in the year 1000, where it was decided that all disputes should in future be determined by law and not by force of arms. That was the original impulse of the Peace of God, later known as the Truce of God, according to which armed hostilities, even those between opposing armies, were suspended on the eve of certain great holidays, then over certain days of each week, and finally for long periods of the year. In this noble movement it was the Church which was forever trying to extend the scope of peaceful solution; it was the Church which unceasingly suggested and urged that the epochs of peace be enlarged and prolonged; it was the Church which, holding the crucifix before the eyes of rulers and people, pleaded for arbitration, conciliation, law against the rude justice administered by the sword. Side by side with the Truce of God went those interesting diocesan associations, veritable armies of Christ, whose rôle it was to oppose those who, in spite of the decisions taken, wished to revive armed conflict. One of the ancient chroniclers relates how, in the shadow of these very mountains which with their eternal snows gaze down upon the present conference for the reduction and limitation of armaments, there occurred in the latter half of the eleventh century, enthusiastic assemblies of the faithful to proclaim the Truce of God, crying out with one voice: "Peace! Peace! Peace!", while their bishops raised their crosses to heaven as if to confide to the Divine Goodness the peaceful will of these great masses of people. In fact, it was at Lausanne, along the shores of Geneva's beautiful lake, that the Archbishops of Vienne and Besançon, surrounded by all their suffragans, promulgated precise measures, destined to maintain that peace of which all, especially the poor, the peasants, and the workers had such great need. There would be something singularly apt and appropriate in signalizing the millenary commemoration of the Peace of God by a reduction and limitation of armaments worthy of the name.

The fidelity of the Church to the apostolate of peace may be clearly discerned in the recent admonition of the Sovereign Pontiff, Pius XI, now gloriously reigning, who said: "Since the unbridled race for armaments is on the one hand the effect of the rivalry among nations and on the other the cause of the withdrawal of enormous sums from the public wealth, and hence not the smallest of contributors to the current extraordinary crisis, We cannot refrain from renewing on this subject the wise admonitions of Our predecessors which thus far have not been heard." If armaments have not been reduced, it is not because the Church has failed in her duty or because the successor of the Prince of Peace has not courageously repeated the Christian tradition.

It is easy to be cynical and pessimistic about the Conference for the reduction and limitation of armaments. But it would have been just as easy for the Church at one time to have been pessimistic about the abolition of human slavery and the suppression of duelling as a means of settling private affairs of honor. Have we forgotten the ridicule and abuse heaped upon those reformers who not so many years ago succeeded in abolishing legal discriminations based upon difference of color, creed, and race? Critics of disarmament, therefore, or those merely inclined to accept the lazy assumption that because wars always have been they always must be, would do well to consider the lessons of history and the record of progress in human practice, even within the past one hundred years. Let it be remembered that universal suffrage, something we now accept as most natural and inevitable, is in fact a comparatively recent acquisition of society and that it represents an ideal attained in the face of obstacles which make the difficulties of armament reduction appear much less formidable.

While the Church is the first to recognize the frailty and selfishness of human nature, she does not consider that an excuse for inactivity and weak surrender to current standards of international morality. On the contrary, the Church knows that, however weak human nature may be when left to itself, it is, under the inspiration of Divine Grace, susceptible of almost indefinite perfection. Consequently, she would be untrue to her Divine mission were she to allow human selfishness to continue to predominate or to fail in her duty of confronting men and women of good will with the challenge of providing a more stable international community. Nor should it be forgotten, as His Holiness, Pius XI wrote in 1922, that "the best guarantee of tranquillity is not a forest of bayonets, but mutual confidence and friendship."

One feature of this Conference at Geneva deserves special attention from those who believe, not only in the need of world peace, but also in the paramount influence of moral and religious ideals on human conduct. It is that, in dealing with the general principles of disarmament, only one representative of the Great Powers referred either to God or to the commandments of Christianity. And yet, as a representative of one of the smaller nations did not hesitate to state, it was only by the help of God that catastrophe had been warded off in past crises. Similarly, one of the delegates, with excellent judgment, quoted the following eloquent passage from the philosopher Comenius: "Therefore, you ambassadors of peace, if you are fully to deserve your name, bear in mind not only the plans of mankind but also the plans of God; consider not only what your kings demand of you but also what the King of Kings demands of you, and take as your goal not war but peace; and therefore remember that your negotiations must be conducted in tranquillity, without anger, in frankness, without deceit, in openness of heart, without treachery. Then you will win the approval of your kings and your peoples, if peace, the glorious work of God, so prosper in your hands that henceforward the people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

If, then, peace can only be predicated on order, if order must be founded on sound morality, and if morality must have as its sheet-anchor the eternal will of God, surely those who believe in these exalted truths have a right to scrutinize the development of this Conference in the light of such high principles. The statesmen of the world have not been so successful that they can afford to exclude or ignore Almighty God. "There is a Providence which shapes our ends, rough-hew them how we may." This was the conviction of those millions of religiously-minded men and women who prayed for God's blessing on the Conference, the first Sunday in February. The politicians who, blind to the importance of this fact, boasted in the years from 1900 to 1914 that they "had put out the lights of heaven," did nothing but prepare their respective peoples for a catastrophic world war. They confided in the doctrine of indefinitely progressive military preparedness. They mobilized huge armies and powerful ships-of-the-line. They armed their soldiers and sailors with weapons of deadliest destruction. Their governments voted them money, supplies, and boundless credits. They made promises and gave guarantees. In a word, they obtained all they wanted for their policy; they put that policy to the test in conditions almost entirely demanded and created by themselves. Can it be said that they succeeded? Can they point to any proportionate compensation which they brought to the people in return for the sacrifices, burdens, and sufferings so valiantly endured from 1860 to 1918? If they failed on their own terms, as it were, and on their own ground, why should the policy of competition in armaments be attempted again? Shall experience always remain the name which we give to our mistakes?

To be sure, there are few indeed who still hold the slogan: "If you want peace, prepare for war." Fewer still are those who put faith in the simple formula: "If you want peace, prepare for peace." There is, in the mind of the Church, a formula, equally simple, but far more profound: "If you want peace, prepare the kingdom of God."

JOSEPH F. THORNING, S.J.
Chairman, Europe Committee,
Catholic Association for International Peace.

APOSTOLATE TO ASSIST THE DYING.

IS it true that nothing can be done for this dying man, because he is not a Catholic and does not wish to become one? Many seem to be of this opinion, but it does not sound like the voice of our Heavenly Father, whose mercy is above all His works. It sounds more like the voice of him who is called by St. John "a liar and the father thereof", who is prowling about the world for the destruction of souls, seeking whom he may devour. In furthering his designs, he no doubt thinks this just as good a way as any other, and perhaps better—to spread the error among priests, sisters, nurses, and all those called upon to care for the dying, that nothing can be done for the poor man, in the way of helping him to prepare for a happy death, because he is not a Catholic and has no intention of becoming one, even though he is in good faith.

The truth about this most important matter is that much can be done for the material heretic at the hour of death. This it was that furnished the inspiration for the "Apostolate to Assist the Dying", still in its infancy, but with bright prospects for the future. The work of the Apostolate is as old as Christianity, and in some ways as old as the human race itself. Only the method is new.

The Apostolate makes an attempt to reach the material heretic in his last moments by placing in his hands, in any way possible, a little ornamented card which has no appearance of Catholicity, but which contains all the acts necessary and sufficient for his salvation. You ask him to say the little prayer—entirely appropriate for Protestants—as fervently and as earnestly as he can, at the same time yourself imploring God to grant him the grace to mean what he says.

How strange it is that so much is done for the dying Catholic, and so little, and sometimes nothing at all, for the non-Catholic about to enter eternity! Both souls are of equal value in God's sight, in the sense that Christ shed His Precious Blood on the Cross for the salvation of all. There are many priests who do not consider themselves in any way responsible for any one except the Catholics in their territory or in the hospitals or institutions of which they are chaplains. Our Divine Lord did not teach any such doctrine either by word or example, nor did St. Paul. Where would we be to-day if all the priests of the past had confided their labors to Catholics only? We might be falling down in adoration before false gods, as our forefathers did, instead of kneeling in humble worship before the one, true God, present in our tabernacles.

We are told by the Fathers of the Church that the most sublime of all works is to act as a minister of God, dispensing the mysteries of Christ, for the salvation of souls. Is it possible that they wish us to understand "Catholic souls" only, or even principally?

A most appalling truth is contained in Ecclesiastes (11 : 3), "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be," and when it is just about to fall, of what vital importance is it that it receive the proper guidance. So it is with the soul. It is about to go into eternity, an eternity of happiness or one of never-ending pain; and just as it falls, so shall it stay! It is still the time of God's mercy; but this time will soon be over, the book will soon be closed, God's mercy will cease and His justice will then reign supreme. The eternal destiny of that soul depends on its last moment of life—"O momentum, unde pendet aeternitas!" It is the sincere hope and earnest conviction of the Apostolate to Assist the Dying that by the simple means of the ornamented and attractive card, with its fervent acts of faith, hope, love and contrition, hundreds of thousands of non-Catholics in their last hours will acknowledge the supreme dominion of God and the Divinity of Christ, beg pardon for their sins and implore the Divine Mercy. The Apostolate to Assist the Dying is placed under the protection of St. Joseph, the patron of a happy death, for Protestants as well as Catholics.

The little card was intended at first for private use only. The idea was just one of the points explained every year in the Pastoral Theology course for the ordination class. One of the cards accidentally, and no doubt providentially, fell into the hands of the Most Reverend Archbishop of Cincinnati. Seeing its many possibilities, and the great necessity for some activity of this nature, His Excellency directed that a letter be prepared explaining the idea fully, and that it be sent, with a sample card, to all the Catholic hospitals of the United States, to all the priests of the archdiocese, and to all the members of Mount Saint Mary Alumni Association. The result was beyond all expectation. Some, of course, seeing the letter, thought it just another of the many means to make money at the expense of religion in these times of depression. They were mistaken, we are glad to say, for the Apostolate to Assist the Dying is not tainted with anything like financial profit; it is quite the opposite.

About 40,000 of these cards have been sent from Cincinnati in every direction, on their mission of mercy, besides the many thousands printed and distributed in other places. We are deeply indebted to the many religious communities in Cincinnati, and especially to the Sisters of Mercy, Mount Saint Agnes Novitiate, Dubuque, Iowa, for the touch of hand-painting on each card, making it so much more attractive. No doubt many a holy soul breathed a fervent prayer, as she finished painting a card, that it would find its way to some poor person, perhaps in some city hospital thousands of miles distant, and be the occasion of restoring to his soul, or adorning it for the first time with the beautiful garb of sanctifying grace. God has answered these prayers. From the reports received, in the one year of its existence the Apostolate has been the occasion, to our certain knowledge, of many non-Catholics dying with hearts filled with hatred for what they thought was the Church, but saying most earnestly and fervently the little " Catholic prayer suitable for non-Catholics ".

A number of conversions have been made through the cards, though this is entirely outside of their purpose. Word was received some time ago from Springfield, Ohio, of a whole family of seven or eight coming into the Church through a card given by the Dominican Sisters of the Sick Poor to one of its members, who was seriously sick.

The harvest indeed is great. Those belonging to the class that the Apostolate wishes to reach are found in large numbers not only in Catholic and Protestant hospitals, but likewise in other institutions, especially the charitable ones, and also in those private homes where either the father or the mother is not a Catholic. From a study recently made by a committee of the Catholic Hospital Association of the United States and Canada, more than half of all the patients treated in our

Catholic hospitals during the year 1930 were non-Catholics. Converts numbered less than one-half of one per cent. This clearly shows the possibilities of the work of the Apostolate in our Catholic hospitals, and its still greater possibilities in non-Catholic hospitals.

Some might disapprove of the method employed and say that it savors of a compromise, but it is evident that this is not true, when we call to mind that we are dealing with a material heretic, one who is not a Catholic and is in good faith about it, one who has no intention of becoming a Catholic, and to whom it would be useless to speak about the matter. Some were scandalized because our Lord ate and talked with public sinners; some there were who frowned upon the methods used by St. Paul in gaining souls—he became all things to all men that he might save all. Why should we bother about the means, so long as they are legitimate and attain the end, especially when it is one of such supreme importance? The objection should be regarded as just another of the many indirect means used by Satan to further his kingdom on earth. It is the well-founded hope of the Apostolate to Assist the Dying that many souls may be gained for God. Even one soul saved through its efforts would make the work well worth while.

Send your name and address to Reverend R. J. Markham, Mount Saint Mary Seminary, Norwood, Ohio, and you will receive, free of charge, a sample card as it comes from the printer, another, hand-colored, and a copy of the letter of explanation. You might use the card as a sample or suggestion in making your own. The Sisters of a parish school, or of a mother house in a diocese, will not only be able but glad to color them. Should you desire cards from Cincinnati, just let us know how many you want and you will receive them. Those unable to help the good cause along will receive, as far as our resources permit, as many cards as they request, entirely free of charge. The present season of depression will be no reason for not having on hand a sufficient number of cards to supply all those in whom you are interested and whose eternal salvation may be at stake.

The following is a copy of the letter referred to above, which was sent out some months ago to all the Catholic hospitals of the United States and to some of the priests of this locality:

Reverend dear Father,

At the suggestion of the Most Reverend Archbishop of Cincinnati I am sending you the enclosed card in the hope of interesting you in a new way to reach the material heretic at the time of death. We all understand that the ordinary means of salvation, according to the will of Christ, is the Catholic Church, and that all who believe her to be the true Church are under solemn obligations to enter her fold. But we must remember that the vast majority of Americans have never come in contact with the Catholic Church or her ministers, and never will, and that they are in good faith about it. While there are many who are practically pagans, the non-Catholic for the most part is a well-meaning person. He wants to be saved, especially when he sees death staring him in the face. He hates what he thinks to be the Church, but he wants what the Church alone can give him. The Church that he hates, of course, does not exist. Often he is not even baptized, and never will be. Many know nothing about Baptism; others do not believe in it; others still have neglected it; not a few have been baptized invalidly. Their only salvation lies in making an act of perfect love of God or perfect contrition, either of which is the baptism of desire, and the only baptism of desire: a mere desire for baptism does not justify.

The serious question is—and it is a vital one—how to reach this large class of people at this most critical time. If anything even suggesting Catholicity be placed in their hands, it is rejected on principle, and in many cases considered a positive insult. That the significance and necessity of true repentance for sin are not properly emphasized in the various forms of the Protestant religion constitutes another very serious difficulty. This false idea of justification leads many into the belief that repentance, in the Catholic sense, is not at all necessary.

The card enclosed has been prepared in the hope of solving the question, at least to some extent. There is no mention made of Catholicity, nor does it even suggest it; there is nothing at all that could possibly offend. We are dealing, as we have said, with a person who has no intention of becoming a Catholic, but who is in good faith. It would be far better, of course, if he would become a Catholic, but our supposition is that there is no use talking to him about it. Even the " Imprimatur ", which has been properly secured, is omitted by permission of ecclesiastical authority. The card has been made attractive, *so that it will not be thrown away.* The decorations are classical; the flower is the acanthus, used extensively in Greek ornamentation, and the coloring in red is done by hand. The Acts printed on the card are exactly those which a priest called to assist spiritually a material heretic in the hour of death would implore his patient to make. According to all theologians, any material heretic, whether or not he be baptized, who earnestly makes these Acts, will infallibly be saved.

Any one can do this work. You can send the card by mail; a little child can deliver it; you can visit your sick friend and leave it. There is no trouble in getting it to him and positively no danger of offence. You may suggest that he say the "little prayer" earnestly several times, and in many cases this will be done. He may not make the Acts the first time he reads the card, as he is prompted principally by curiosity, but he will perhaps say, as he finishes reading them: "These are my sentiments exactly." The next time he will really make the Acts. The plan is simply this: Get the card into the hands of the one in whom you are interested, in any way you choose, with the suggestion that he say frequently this prayer, entirely suitable for non-Catholics; then you yourself pray earnestly to God that he may be given the light and grace to mean what he says.

This is not a scheme to make money. The only motive is to help to save souls in their hour of greatest need. Consequently, any one is perfectly free to reproduce the cards if he wishes. In Cincinnati it has been thought best to omit the "Imprimatur". If the cards be printed in other places, the authorities of each diocese will naturally make their own decision in this matter. When cards are desired from Cincinnati, it will be necessary to charge something for them, in order that the Apostolate may grow. Considering everything—plates, printing, coloring, postage, etc.—the price will be $1.00 for twenty-five cards, to all who can afford to pay; those who cannot, will receive, as far as our resources permit, the number they desire entirely free of charge.

You can procure the cards from the Rev. R. J. Markham, Mount Saint Mary Seminary, Norwood, Ohio, or from Sr. Mary Carmelita, Convent of Mercy, 1409 Freeman Avenue, Cincinnati, Ohio.

Very sincerely,
R. J. MARKHAM.

The words of the card:

I BELIEVE in one God. I believe that God rewards the good, and punishes the wicked.

I BELIEVE that in God there are three Divine Persons — God the Father, God the Son, and God the Holy Ghost.

I BELIEVE that God the Son became Man, without ceasing to be God. I believe that He is my Lord and my Saviour, the Redeemer of the human race, that He died on the Cross for the salvation of all men, and that He died also for me.

I BELIEVE everything else that God has taught and revealed.

O MY GOD, Who art all-good and all-merciful, I sincerely hope to be saved, and I want to do all that is necessary for my salvation according to Thy holy will.

I HAVE committed serious sins in my life, but now I turn from them, and hate them. I am sorry, truly sorry for all of them, because I have offended Thee, my God, Who art all-good, all-perfect, all-holy, all-merciful and kind, and Who died on the Cross for me. I love Thee, O my God, with all my heart. I ask Thy pardon, and promise Thee, by the help of Thy grace, never again to commit serious sin.

MY GOD, HAVE MERCY ON ME A SINNER.

Any suggestions that might prove helpful in the future work of the Apostolate to Assist the Dying will be most gratefully received and seriously considered.

RAPHAEL J. MARKHAM.

Mount Saint Mary Seminary,
Norwood, Ohio.

NEAR-KIN MARRIAGES:

The Ethics of Human Inbreeding.

LAST AUGUST, an important document from the Sacred Congregation of the Sacraments called attention to the necessity for greater care in asking matrimonial dispensations in certain cases of near consanguinity.[1] In 1918, the prohibited collateral degrees were reduced from the fourth to the third inclusive. In the last few years a good deal of attention has been given, by geneticists particularly, to the matter of consanguineous marriages, and much new light on the question has come from the science of genetics. Not infrequently one hears, though rarely if ever from technical geneticists of standing, that the current prohibition of near-kin marriages has had its origin in superstition and that it actually rests upon unscientific premises. In view of these recent developments, a survey of the problem of near-kin marriages and of the ethical factors involved would appear to be not inopportune.

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[1] ECCLES. REVIEW, Dec. 1931, lxxxv, 616-18.

The prohibition of marriage between parent and offspring is found among practically all peoples, present and past, civilized and uncivilized, Christian, Jewish, Mohammedan, and pagan. Likewise, marriage between brothers and sisters is and has been universally taboo, except among a few peoples,—such, for instance, as the ancient Egyptians, the pre-Columbian Peruvians, the aborigines of the Hawaiian Islands,—among whom brother-sister marriage was not uncommon, at least in royal or aristocratic families. In such exceptional cases, the avowed purpose was usually that of keeping blue blood pure. Among a number of peoples, marriage between half-brothers and half-sisters is or was permitted. Among a great many peoples, there is no prohibition whatever against the marriage of first cousins. In fact, such cousin marriages are very often looked upon as preferable or even obligatory. On the other hand, among a considerable number of non-Christian peoples the prohibition of marriage of kin extends to all relatives between whom consanguinity can be traced, no matter how remote the blood-relationship may be.[2]

The ancient Jewish restrictions on near-kin marriage are outlined chiefly in Leviticus, 18 and 20. Numerous restrictions also existed among the Greeks and Romans, although the Roman and Greek systems showed certain very marked differences, the Roman in the main extending somewhat farther than did the Greek. The prohibition of cousin-german marriage did not prevail among the Jews, the Greeks, or, after the second Punic war, the Romans.[3]

The Christian Church seems to have conformed at first in the main to the prohibitions current in Jewish and Greco-Roman culture, although the Church very soon began to strike out on its own course. Prior to the fourth century there is no record of first-cousin marriage being prohibited within the

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[2] Detailed data in E. Westermarck, *History of human marriage*, 5th rev. ed., N. Y., 1922, ii, ch. xviii-xix; bird's-eye-view of problem from anthropological viewpoint by present writer, in *Primitive man*, Jan. 1932, v, no. 1, pp. 1 ss.

[3] Detailed treatment of Jewish restrictions in *Jewish encycl.*, 1904, vol. vi, art. "Incest"; of Greek and Roman, in Ch. Daremberg and E. Saglio, *Dictionnaire des antiquités grecques et romaines*, Paris, 1899, t. 3, pt. 1, art. "Incestum, Incestus," pp. 449-56. Full bibliographical references in both articles.

Christian fold. The first strictly conciliar legislation forbidding it does not occur until the sixth century. St. Augustine, writing in 413 A. D., implies pretty clearly that no such prohibition existed in earlier centuries. "Experti autem sumus in connubiis consobrinorum etiam nostris temporibus propter gradum propinquitatis fraterno gradui proximum, quam raro per mores fiebat, quod fieri per leges licebat; quia id *nec divina prohibuit, et nondum prohibuerat lex humana* . . . . Verum quis dubitet honestius hoc tempore etiam consobrinorum prohibita esse conjugia?" The prohibitive law to which he refers is probably the one enacted by the Emperor Theodosius in the fourth quarter of the fourth century and reported by St. Ambrose: "Theodosius imperator etiam patrueles fratres et consobrinos vetuit inter se conjugii convenire nomine".[4] Had St. Augustine and St. Ambrose known of earlier ecclesiastical legislation against first-cousin marriage, they would almost certainly have said something about it in the pages from which the above quotations are taken. But they are quite silent, and, in fact, imply that no such ecclesiastical legislation was in force.

In later centuries, the prohibition was gradually extended to the seventh degree of blood-relationship, although it is doubtful how strictly and how uniformly the legislation on the degrees beyond the fourth or fifth was enforced. The Fourth Council of the Lateran, in 1215 A. D., reduced the prohibited degrees of consanguinity to the fourth. This last legislation continued in force until 1918, when the prohibited degrees were further restricted to the third inclusive.[5]

In the present paper, we are concerned chiefly with the history and evaluation of the ethical grounds on which the prohibition of near-kin marriage rests, rather than with the enumeration and discussion of the exact blood-relationships prohibited in Jewish, Roman, Greek, and Christian culture. These latter are extensively treated in easily accessible sources.[6] As regards the ethical grounds, it has not been possible to cover exhaustively the many hundreds of sources. We have, however, endeavored to cover enough of the outstanding representative source material, — Greco-Roman, Jewish, Mohammedan, Catholic, Protestant, judicial and biological,—to block out the broad lines of development. An exhaustive study of the vast literature of the subject would no doubt make necessary at least minor modifications of the conclusions here proposed.

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[4] St. Augustine, *De civitate Dei*, l. xv, c. xvi, n. 2, in Migne, *P. L.*, xli, col. 459; St. Ambrose, *Epistola lx ad Paternum*, in Migne, *P. L.*, lx, col. 1185. Freisen, l. c. infra, interprets St. Augustine somewhat differently.

[5] On history of prohibited degrees in Catholic Church: *Cath. encycl.*, art. "Consanguinity", by R. L. Burtsell; A. Esmein, *Le mariage en droit canonique*, 2d ed., Paris, 1929, v. i, pp. 94-97, 371-93, brief but excellent; J. Freisen, *Geschichte des canonischen Eherechts*, 2d rev. ed., Paderborn, 1893, pp. 371-439, our most complete study; M. Leitner, *Lehrbuch des katholischen Eherechts*, 3d ed., Paderborn, 1920, 153-55; F. X. Wernz, *Ius decretalium*, Romae, 1904, tit. xvii, no. 409, v. iv, pp. 618-28. Burtsell, Leitner, and Wernz draw largely on Freisen.

We may divide the ethical grounds proposed by defenders of the prohibition into the secondary and the primary ones. By the secondary grounds we mean those that are less uniformly presented or less thoroughly expanded in the sources, or those that concern only particular kinds of near-kin marriage, such as the union of parent and offspring. By the primary grounds we mean general ones which are more consistently emphasized and more fully developed in the sources.

THE SECONDARY GROUNDS.

The most conspicuous of these secondary grounds may be formulated about as follows: Marriage between very near relatives conflicts with the reverence, modesty and *verecundia* that should prevail among them, and such marriage is against the law of nature. Thus Plato in speaking of brother-sister and parent-offspring marriages declares that " they are unholy, hated of God, and most infamous ". The " unwritten law " is against them. St. Augustine expresses about the same thought in the following terms: " Nescio quomodo inest humanae verecundiae quiddam naturale atque laudabile, ut cui debet causa propinquitatis reverendum honorem, ab ea contineat, quamvis generatricem, tamen libidinem, de qua erubescere videmus et ipsam pudicitiam conjugalem ". Some modern Catholic moralists and canonists omit this ground entirely or else give it as subordinated to or fused with the primary moral ground to be dealt with infra.[7]

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[6] Cf. sources cited in three preceding notes.

[7] Plato, *Laws*, bk. viii, ch. vi, in *Dialogues of Plato*, tr. B. Jowett, N. Y.,

A ground that seems to have been first proposed by Philo Judaeus and Plutarch and that appears later in a number of Christian and other writers is the assumed hazard of increasing jealousy and quarrels within the family and kinship circle.[8]

St. Thomas, in his discussion of incest, after proposing the argument from reverence and *verecundia,* and the social and moral arguments, adds a fourth, as follows, citing Aristotle: " Cum naturaliter homo consanguineam diligat, si adderetur amor, qui est ex commixtione venerea, fieret nimius ardor amoris et maximum libidinis incentivum ". The argument was apparently suggested by, rather than explicitly advanced in, the passage referred to in Aristotle.[9] It is not insisted on by many of our recent Catholic writers.

It may be permitted the present writer to propose here, although with some hesitation, a ground, remotely related to the preceding, that appears to have appreciable force, and to be closely tied in to the whole basic Christian concept of life.

Intersex love, whether it actually leads to marriage or not, ordinarily includes an important unselfish and altruistic element, the craving to do and to sacrifice for the one loved. But, on the other hand, it easily passes over into or is eclipsed by very selfish lust. Familial love,—parental, filial, fraternal, kinship,—may have its selfish or self-centered elements. But, taken by and large, familial love is by far the most important natural source in human life for unselfish behavior and motivation. Delete unselfish familial love from human life, and there is little of unselfishness left in life, little, we may add, on which grace can erect its structure of supernatural un-

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1895, v. iv, p. 353; St. Augustine, l. c.; cf. St. Ambrose, l. c.; Philo Judaeus, " De legibus specialibus, quae referuntur ad duo decalogi capita, sextum septimumque ", in *Opera,* ed. Th. Mangey, London, 1742, ii, 303, or in *Works,* tr. C. D. Yonge, London, 1855, iii, 307. Leviticus, xviii and xx, gives only the provisions and penalties; neither here nor elsewhere in the biblical writings are the grounds therefor explicitly set forth. Leitner, l. c., 148-49; A. Tanquerey, *Synopsis theologiae moralis et pastoralis,* 10th ed., Paris, 1925, v. i, no. 993, pp. 584-85. Cf. J. D. Michaelis, *Commentaries on the laws of Moses,* tr. A. Smith, London, 1814, bk. iii, ch. vii, art. 107, vol. ii, pp. 64-68, on *respectus parentelae*; Bentham, l. c., 351, on " natural " aversion to near-kin unions.

[8] Plutarch, Quaestiones romanae, q. 108, in *Plutarchi Chaeronensis moralia,* ed. D. Wyttenbach, Oxonii, 1796, t. ii, pt. i, pp. 183-84; Philo, l. c., ed. Mangey, ii, 304, tr. Yonge, iii, 310.

[9] St. Thomas Aquinas, *Summa theologica,* 2a 2ae, q. cliv, art. ix, Paris, 1887, t. iii, p. 683; Aristotle, *Politics,* l. ii, c. ii (in other editions, c. i).

selfish love. Were we, by throwing down the bars against sex relations and prospective marriage among near kin, to open the way toward the entrance of intersex love proper into the family circle, we should be opening the way toward the entrance therein of the self-centered or selfish elements that so commonly accompany intersex love, and should in no small measure be tamping down or eliminating the most important natural source of unselfish behavior and motivation in life. We should be, in so far, tearing down the very thing that Christianity and higher altruistic ethics strive to build up as their central task, namely, the spirit and reality of unselfishness. Both intersex love and familial love, in the senses we are here using them, would seem to thrive best if kept apart. Perhaps a similar train of thought lies back of Hobhouse's remark, though the idea is not explicitly developed by him: " The function [of outbreeding] has been, in earlier stages [of human culture], to draw families together into society, and at all stages *to keep distinct, and therefore in healthy development, the deepest affections of mankind* ".[10]

Certain special objections, of which the chief are the following three, are raised against parent-offspring marriage in particular. Socrates, as reported by Xenophon, maintained that parents should be in full bodily vigor and that, if parent-offspring marriage were permitted, there would be marital unions between those who have not yet reached full bodily vigor and those who are far past it.[11] Other writers call attention to the hazard of collapse of parental authority,[12] and to the danger of duress by parents upon offspring in such mating.[13]

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[10] L. T. Hobhouse, *Morals in evolution*, 2d rev. ed., London, 1908, i, 148, italics mine; cf. P. Popenoe, " The marriage of kin ", in *Scientific monthly*, Nov. 1923, xvii, 433-34.

[11] Xenophon, *Memorabilia*, bk. iv, ch. iv, no. 23, in *Anabasis and Memorabilia*, tr. J. S. Watson, N. Y. – London, 1899, pp. 492-93. Cf. Montesquieu, *De l'ésprit des lois*, Paris, 1877, [1st ed. 1748], l. xxvi, ch. xiv, p. 407; John Fry, *The case of marriages between near kindred*, London, 1756, 67.

[12] Jeremy Taylor, *Ductor dubitantium, or, the rule of conscience*, ed. A. Taylor, London, 1862, [1st ed. 1659], bk. ii, ch. ii, rule iii, § 19, vol. i, p. 372; Fry, l. c., 66-67.

[13] Jeremy Bentham, *Principles of the civil code*, pt. iii, ch. v, in *Works*, ed. J. Bowring, Edinburgh, 1843, i, 350.

THE PRIMARY GROUNDS.

The primary grounds are three, which for convenience we may call the social, the moral and the biological. We shall take up briefly each of them in turn, outlining its historical development and attempting an ethical evaluation thereof.

I. THE SOCIAL GROUND.

What we are calling the social ground was first clearly proposed in Christian literature by St. John Chrysostom and St. Augustine. St. John Chrysostom writes as follows: " Why do you confine within narrow limits the broadness of charity? Why do you uselessly hem in friendship when you can bring about an increase of it by taking a wife from outside your own family circle, and so bringing into that circle another whole group of kin, a mother, a father, brothers, and their kin by affinity? " St. Augustine more fully expands the same thought in a passage that is quoted or cited over and over again in later writers: " Habita est enim ratio rectissima charitatis, ut homines quibus esset utilis atque honesta concordia, diversarum necessitudinum vinculis necterentur; nec unus in uno multas haberet, sed singulae spargerentur in singulos; ac sic ad socialem vitam diligentius colligandam plurimae plurimos obtinerent. Pater quippe et socer duarum sunt necessitudinum nomina. Ut ergo alium quisque habeat patrem, alium socerum, numerosius se charitas porrigit ".[14]

A similar thought had been expressed three centuries earlier by Plutarch (d. 120 A. D.) : " Cur cognatas non ducunt [Romani] uxores? An ut conjugiis augeant necessitudines, multosque sibi parent cognatos aliis dando, ab aliis accipiendo mulieres? " Still earlier, Philo Judaeus (early first century, A. D.) expresses himself in similar fashion: " Why limit associations and connections with others and confine a most honorable thing within the narrow bounds of domestic walls, when it can be extended and diffused over continents, lands, and islands, and the whole habitable world? For marriages with outsiders make new ties as binding as those of blood." Cicero speaks very clearly of the manner in which marriage strengthens the bonds of *caritas* in society, although he does not explicitly bring out the bearing of this fact upon the prohibition of incestuous marriages.[15] It has been inferred that St. John Chrysostom and St. Augustine borrowed their idea from Plutarch and Philo. Perhaps they did. But the inference is none too clear from the evidence we have.

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[14] St. John Chrysostom, Hom. 34 on I. Cor., in Migne, *P. G.*, lxi, col. 291; St. Augustine, l. c., no. 1, col. 458.

Since the end of the fourth century and the beginning of the fifth, when St. John Chrysostom and St. Augustine wrote, the social ground consistently reappears in Catholic, Protestant and juridical discussions of the problem, and the passage from St. Augustine is repeatedly cited or quoted.[16]

The force of the argument is quite obvious and does not call for extended discussion. It is probable that outbreeding, made obligatory by ecclesiastical and civil law, has contributed enormously toward breaking down family clannishness and toward strengthening the bonds of amity in wider social and political units. This effect would seem to have had particular value during the Middle Ages, given the prevalent social and political conditions of the time. It continues to have its value today even under our widely different social and political conditions.

2. THE MORAL GROUND.

What we have called the moral argument appears explicitly in the Christian literature for the first time, in the third quarter of the thirteenth century, in St. Thomas: "Sed finis matrimonii secundarius per se est concupiscentiae repressio; qui deperiret, si quaelibet consanguinea posset in matrimonium duci, quia magnus concupiscentiae aditus praeberetur, nisi inter illas personas quas oportet in eadem domo conversari, esset carnalis copula interdicta". "Personas sanguine conjunctas necesse est invicem simul conversari. Unde si homines non arcerentur a commixtione venerea, nimia opportunitas daretur hominibus venereae commixtionis; et sic animi hominum nimis emollescerent per luxuriam. Et ideo in veteri lege illae personae specialiter videntur prohibitae esse quas necesse est simul commorari." [17]

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[15] Plutarch, l. c., p. 183; Philo, l. c., ed. Mangey, ii, 303, tr. Yonge, iii, 306; Cicero, "De finibus bonorum et malorum", lib. v, in *Opera*, ed. J. A. Ernest, Boston, 1816, vol. xiv, 366.

[16] *Catholic*: M. Aurelius Cassiodorus, *Variarum libri*, l. vii, n. 46, in Migne, *P. L.*, lxix, col. 731; St. Anselmus, *De nuptiis consanguineorum*, c. iii, in Migne, *P. L.*, clviii, col. 558; St. Ives of Chartres, *Panormia*, l. vii, c. lii, in Migne, *P. L.*, clxi, col. 1291-93; St. Thomas Aquinas, l. c., t. iii, 683, and *Supplementum* (from Comm. in 4 sent., dist. 40), q. liv, art. iii, t. v, p. 201; *De veritate catholicae fidei contra gentiles*, lib. iii, c. cxxv, Paris, 1886, p. 431. *Protestant*: M. Amyraut, *De jure naturae, quod connubia dirigit, disquisitiones sex, tr.* from French B. H. Reinold, Stadae, 1712, 173-74, partially accepts; Jeremy Taylor, l. c., § 80, vol. i, p. 401, accepts with reservations; Michaelis, l. c., art. 106, vol. ii, pp. 62-63, holds Moses did not intend this end; cf. Fry, l. c., 72-74. *Juridical*: Hugo Grotius, *De jure belli ac pacis*, [1st ed. 1625], Lausanne, 1751, l. ii, c. v, § xii, vol. ii, p. 209, accepts with reservations; Sam. Pufendorf, *De jure naturae et gentium*, Londini Scanorum, 1672, l. vi, c. i, p. 799.

It seems reasonably clear that St. Thomas has borrowed this argument from Moses Maimonides, the great medieval Jewish scholar, of whom it was popularly said, "From Moses to Moses there was none like Moses". In fact, St. Thomas not only expresses himself similarly to Maimonides, but also actually refers to and cites from the very passage in which Maimonides treats the subject.[18]

The idea goes back much farther than St. Thomas and Maimonides. Ovid, describing the incestuous love of Byblis for her brother, suggests the danger, although he is not discussing the problem of near-kin marriage.

> Dulcia fraterno sub nomine furta tegemus.
> Est mihi libertas tecum secreta loquendi:
> Et damus amplexus, & jungimus oscula coram.[19]

Philo Judaeus is more explicit, holding that near-kin marriages were prohibited by Moses as "leading to and inciting most base loves". In fact this second or moral consideration seems to be the primary one stressed in the Jewish literature.[20] St. Ambrose is not quite as explicit. In his letter to Paternus, arguing against the proposed marriage of the son of Paternus to the daughter of Paternus' daughter, he recalls to Paternus the fact that the kiss is the ordinary token of affection between relatives and reasons that if marriage were a possibility, " hoc igitur inoffensae pietatis osculum suspectum facies de talibus cogitando nuptiis, et religiosissimum sacramentum caris pignoribus eripies ". " Nubat avunculo suo neptis, et immaculatorum pignorum charitas illecebroso amore mutetur ".[21]

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[17] St. Thomas, *Summa theol.*, l. c., pp. 201-2, 683; cf. *Contra gentiles*, l. c., p. 431.

[18] Moses Maimonides, *The guide for the perplexed*, [orig. written ca. 1190 A. D.], tr. M. Friedlaender, 2d rev. ed., London, 1904, pt. iii, ch. xlix, pp. 376-77: St. Thomas, *Summa theol.*, l. c., Supplementum, q. liv, art. iv, p. 202.

[19] P. Ovidii Nasonis Metamorphoseon, l. ix, lines 557-59, in *Opera*, Paris, 1762, vol. ii, pp. 206-7; cf. lines 454-55, p. 204.

[20] Philo Judaeus, l. c., p. 303; John Selden, *De jure naturali et gentium juxta disciplinam Ebraeorum*, l. v., c. x, in *Opera*, ed. D. Wilkins, London, 1726, v. i, pp. 546-47; *Jewish encycl.*, art. "Incest"; M. Mielziner, *The Jewish law of marriage and divorce*, Cincinnati, 1884, 36; L. G. Lévy, *La famille dans l'antiquité israélite*, Paris, 1905, 184, and references in footnote ibid.

Saadja,—the Peter Lombard, or, perhaps we may call him, the Aquinas, of early mediaeval Jewish scholarship,—upon whom Maimonides drew extensively, developed the thought very clearly in his " Book of Belief and Wisdom," written in Arabic in 933 A. D. more than two centuries and a half before Maimonides wrote the " Guide for the Perplexed," and nearly three centuries and a half before St. Thomas wrote the Summa Theologica. " Regarding the utility of the command not to cohabit with certain women: as concerns the wife of [another] man, the matter stands as before mentioned; as concerns the mother and the sister and the daughter, since necessity compels living in seclusion with them, permitting marriage would arouse the desire for lewdness with them; moreover, [another ground is] lest, if she be beautiful, seduction by relatives occur, and lest, if she be ugly, she be cast off on this account, and her relatives have no affection for her ".[22]

From the time of Saadja, Maimonides and St. Thomas Aquinas, the moral argument recurs consistently in the Catholic, Jewish, Protestant and juridical sources. The Catholic theological sources as a rule merely quote or slightly expand St. Thomas' statement, but some of the other sources, particularly Maimonides, Montesquieu, Hume, Michaelis, and, above all, Bentham, develop the theme at greater or lesser length. About the best and most cogent of these expansions is that by Bentham.[23]

It has sometimes been held that the prohibition of near-kin marriage both in Christian and in non-Christian cultures is based on "natural" aversion to such marriages.[24] Both the ethnological and the psychological evidence seems to point pretty clearly to the conclusion that there is no instinctive aversion to near-kin marriage, if we understand instinct in its proper sense of inborn or inherited tendency. We know of no such aversion to incestuous mating in the animal kingdom. It is true that certain cases of such repugnance have been and are still cited, but they hardly carry weight against the massive evidence for the absence of the alleged instinct.[25]

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[21] St. Ambrose, l. c., cols. 1185, 1184.

[22] W. Engelkemper, " Die religionsphilosophische Lehre Saadja Gaons ueber die hl. Schrift ", in *Beitraege z. Gesch. d. Philos. d. Mittelalters*, Bd. iv, Heft 4, Muenster, 1903, p. 27. Contains German translation of tract iii of Saadja's *Book of Belief and Wisdom.*

[23] Maimonides, l. c., 376-77; Montesquieu, l. c., 407-9; David Hume, " An inquiry concerning the principles of morals ", in *Essays and treatises*, Edinburgh, 1825, vol ii, sect. iv, p. 245; Michaelis, l. c., art. 108, vol. ii, pp. 68-76; Bentham, l. c., 350-51.

Hobhouse and Westermarck have both stressed the fact that actually there is a "natural" or acquired aversion to marriage on the part of those who from earliest childhood have lived and been reared together under the same roof or in very intimate association. This tendency toward callousness among housemates or among near relatives living together was early adverted to by Plato as follows: "Nor does the thought of such a thing [sex relations or marriage] ever enter at all into the minds of most of them [brothers and sisters, parents and offspring]." Xenophon, also, remarks that a brother does not fall in love with a sister, nor a father with his daughter, but he attributes this to a cause other than "natural" aversion: "for fear and the law are sufficient to prevent love ".[26]

There can be little doubt that such living and being reared together from earliest years may serve in part to keep at bay sex or mating love proper. But that it works with anything like infallibility is quite another question. Bentham seemingly comes nearer to the truth in the following passage: "It is very seldom that the passion of love developes itself within the circle of individuals among whom it ought properly to be prohibited: . . . Individuals, accustomed to be seen and to be known from the age which is incapable of conceiving or inspiring desire, will be seen with the same eyes to the end of life—this inclination will find no determinate period for its commencement. The affections have taken another course; they are, so to speak, a river which has dug its own bed, and which cannot change it. Nature therefore agrees sufficiently well with the principle of utility: still it is not proper to trust to it alone. There are circumstances which may give birth to the inclination, and in which the alliance might become an object of desire, if it were not prohibited by the laws, and branded by public opinion ".[27]

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[24] Cf. e. g., Westermarck, l. c., ii, 192-218; Hobhouse, l. c., i, 147-48.

[25] R. Briffault, *The mothers,* N. Y., i, 203-7; cf. Westermarck, l. c., ii, 195-97.

[26] Westermarck, l. c., ii, 192-218; Plato, l. c., p. 353; Xenophon, *Cyropaedia,* tr. J. S. Watson and H. Dale, London, 1891, bk. v, ch. i, nos. 10-11, p. 134.

In reality there is certainly very strong evidence from the ethnological, the sociological and the psychological facts that, notwithstanding rigid prohibitions against near-kin marriage and incestuous relationships, such prohibitions are frequently hurdled. Among primitive peoples, while prohibitions of one or more types of near-kin marriage are universal, we find numerous exceptions in the way of legalized permission of marriage with very near kin and numerous breaches by individuals of such prohibitions as actually exist.[28] The records of our American juvenile courts, to cite only one source of sociological evidence, would, if published in detail, give some indication of the not infrequent incestuous relations prevalent in our own civilization. One does not have to be a one hundred per cent Freudian to admit that there is at least some basis in fact, so far as incest and incestuous impulses are concerned, to the Freudian contention, even though we be very unwilling to go as far as Freud himself and many of his followers go.

The facts at our disposal today seem amply to justify the conclusions of Saadja, Maimonides and St. Thomas, and of later writers who have followed him. To quote again from Bentham: " If there were not an insurmountable barrier against marriages between near relations, called to live together in the greatest intimacy, this close connection, these continual opportunities, even friendship itself and its innocent caresses might kindle the most disastrous passions ".[29]

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[27] Bentham, l. c., 351.

[28] A few of the facts are given in: Briffault, l. c., i, 217-19, 257, 563-72; Westermarck, l. c., ii, 68-101, 199-203; A. H. Huth, *The marriage of near kin,* London, 1875, ch. iii. These three writers often accept uncritically what they find recorded in their sources. A critical attitude to sources is especially necessary where there is question of incest, as the charge of incest is, and was, one of the most common of " international " slanders and misunderstandings. But, even though we make allowance for this, actual incestuous customs and crimes are far from being rare. Cf. also the facts on Greek and Roman incest recorded and critically discussed in Daremberg and Saglio, l. c.

[29] Bentham, l. c., 350.

It may here be added parenthetically that the canonical reduction in 1918 from the fourth to the third degree of collateral consanguinity is quite in line with the demands of the moral ground for the prohibition. In earlier generations, before the advent of the Industrial Revolution, third cousins would very commonly live and be reared in close proximity. Under our modern industrial and social conditions, this is uncommon, especially in urban districts. One of the most important by-products of the Industrial Revolution has been the sundering of wider kinship bonds and association. Few, indeed, of us today who are city-bred have or have had in childhood much personal contact with our third cousins. Often we do not even know their names.

[To be concluded in September issue.]

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A UNIFORM SYSTEM OF PARISH ORGANIZATION.

"FATHER ", said an experienced and eminent member of the hierarchy to me not long ago, " do you think that we are losing any considerable part of our Catholic people? "

" I am quite sure that we are," I replied. " All signs point to the fact that there are many, especially among our young people, who fall away from the Church; and as matters stand at present there is hardly any way of keeping track of them when they move about from city to city, or even from parish to parish. They come into conditions unfavorable to the practice of their faith. They gradually grow more and more careless and indifferent, and end by falling away entirely, and ceasing to be Catholics, at least in anything but the name."

" I am sorry to say I also believe that this is true," replied my questioner regretfully. "And have you reflected," he continued, "that now we are going to be placed on trial as to the number we lose from the Church? Up to this," he continued, " whatever losses the Church has sustained in this country were made up for by the immense throngs of immigrants who came over here from Catholic lands. The flood of immigrants filled in all the gaps left in the Catholic body by those who ceased to practise their religion. But now immigration is checked or almost entirely halted, and we shall have to go on with the natural increase of our Catholic people, holding our own by keeping them in the Church and growing by entrance of their children into the Fold. And this will bring about quite a different situation in the United States. If, as I greatly fear, we are losing many by defections, it will soon show in the number at Mass and in the records of our parishes."

These observations ought to give us very grave concern. Believing, as we do, that to have the Faith is a supreme blessing, and to lose it is a supreme calamity, we cannot be unmoved in the face of the thought that so many of our young people, and some of the older folk as well, are definitely abandoning the practice of their religion and thus losing their priceless heritage—the gift of the Catholic Faith. Even if everything possible were done to keep our people in the Church, the heart of the priest would still be pierced with sorrow to think that so many are falling away from unity with Christ. This observant shepherd of the flock of Christ proceeded to make some further comments. " I have remarked also," he said, " and with great sorrow, that those families that fall away from the Church and those regions of the country in which most fallen-away Catholics are to be found, often show the most acute hostility toward the Catholic Church. It almost seems as though they were trying to justify themselves or their forbears, for leaving the Church, by abusing and opposing it in every way possible. Thus, in losing the members of the Church, we not only sustain a great present calamity, but we also have reason to fear that the descendants of these fallen-away Catholics will be active enemies of the Church from which they have departed."

Such observations and fears as this are of course quite common among thoughtful members of the clergy. Not long ago I was one of a gathering which was addressed by a member of the hierarchy. He chose as his topic this very question—the losses occurring at the present time in the Church in the United States. Not content with calling attention to the general problem, he quoted a specific instance that had just come under his notice. In the city in which the gathering was held a careful survey had recently been made in one of its best parishes. He praised its pastor as a zealous and capable priest. Large numbers of children had been found in the parish who were growing up without baptism, though they should have been Catholics. A considerable number of families had definitely left the Church. A large number of Catholic mothers and fathers had reported, in the survey, that they had abandoned the Catholic Church. The number of marriages between Catholics or between a Catholic and non-Catholic, which had been attempted outside the Church was similarly great. Yet, all this had happened in the quiet precincts of a good parish, and it was only the careful survey made which had revealed to the shocked pastor himself that so many within his parish had once been Catholics, but had fallen away from the one true Church. Now, what sort of an idea, asked the speaker, does this give us of the general situation in our country?

Can we be said to be doing everything possible to keep our people faithful to their religious practices? What is the present state of parish organization. We have in the United States a body of zealous clergy, men who are sincerely intent on bringing about the fulfilment of that great prayer of Christ, "Thy kingdom come, Thy will be done, on earth as it is in Heaven!" They do not spare themselves in their parish duties, they try to keep in touch with their people, or at least with that part of their people who naturally gravitate toward the priest. They attend sick calls, they preach, they conduct parish societies, they visit the families in their parish when there is any grief or sorrow. In a word, they work energetically among those of their parishioners whom they know. Most of these parish priests find their hands full with what they actually have to do among the people who call for their assistance. When they think of those who have fallen-away in the parish it is with a sort of desperation. What can they do for them? How to reach those people, how to bring them back to the Church, is a constant problem, and one which is often put aside with the excuse that one is already overburdened with what one actually has to do for the good Catholics in the parish.

THE THREE CONCENTRIC SPHERES.

There are to be observed among our Catholics three great concentric spheres, the boundaries of which merge into one another, but the main territory of which is easily enough recognized almost everywhere. The inner sphere is composed of those good Catholics who are in touch with the priest and active in the parish. They come to Mass faithfully, frequent the sacraments, join the parish societies, subscribe to Catholic magazines, take part in the other Catholic activities, and are the support of the Church. It is they whom we see going to Sunday Mass in such edifying numbers, coming forward at the call of the pastor to do the various works of the parish, participating actively in Catholic life. These people do their duty and some of them do much more than their duty for the support of the Church and for the carrying on of the kingdom of Christ.

Outside of this inner sphere, however, there is another large one, composed of more or less half-hearted Catholics. They practise the essentials of their religion. They seldom miss Mass and almost never eat meat on Friday. They would resent it if anyone would say that they were not good Catholics. But they take no real interest in the work of the Church. They hold aloof from all Catholic societies. They never take up a Catholic magazine or book. Only very occasionally do they go to the meeting of any Catholic society.

They are half way, in other words, between the fervent Catholics and the entirely indifferent, and they constitute a serious problem. The tendency in the inner sphere is centripetal, and keeps urging those within it ever onward to greater contact with the Church and greater fervor. The tendency among those in the second sphere is, on the other hand, centrifugal, inclining them to move outward, away from Catholic association into the sphere of entire indifference. These people are likely to be very worldly. Strange vagaries of private opinion are to be found among them. On such subjects as birth control they do not think with the Church, nor act with the Church. Some of them have a private opinion that there is no such place as hell. In other words, they are very weak in important points of Catholic doctrine and practice, and so they are continually in danger of drifting over the borderline and joining the third great sphere of quite indifferent Catholics.

The third sphere which we have in mind contains those Catholics who have practically given up their active allegiance to the Church. They still retain the name of Catholic, and some of them would probably fight ardently if the Church were attacked, since this often is the last vestige of practical faith. They look on themselves as extremely liberal-minded, thinking that the Church is a useful institution, and at the same time willing to admit that almost any other form of belief or unbelief is as good, if one leads a good life and does no harm to others.

These people hardly ever or never go to the sacraments. They never read Catholic books or magazines. They are not even aware of the existence of Catholic societies and activities, except where they happen to see a notice of them in some secular paper, and then they are not interested. They associate mostly with non-Catholics. In fact, they are in danger of drifting off at any moment from the sphere of even nominal Catholicity and joining the great fourth sphere. Now, it is very unfortunate, from the standpoint of the needy souls in the two outer spheres, that most of the activities of the clergy and most of the work of Catholic societies have to do with the inner sphere. In other words, we are chiefly engaged in sanctifying those who are already sanctified, in preaching to the well instructed, in converting those who have already been converted, and in keeping hold of those who would probably stay with us, even if we did not give them so much attention. The center-seeking force is strong in the inner sphere, while the tendency to fly out toward indifferentism and unbelief is all too strong in the two outer spheres.

BRINGING THEM NEARER TO CHRIST.

Should we not do well to study these problems seriously, and to take measures to expend at least a proportionate part of our activities in winning those who are in the middle sphere of half-heartedness into the fervent Catholic group, and toward getting those who are hovering on the borderline of indifference to come in at least and get some contact with Catholic activities?

But how shall we do this thing, asks the busy pastor. How can I give any attention to the two outer spheres of which you speak, when the inner sphere continually takes all my care and time? I have a hard time seeing all my people who come to the parish rectory now. I have a hard time attending to all the societies that already exist in the parish. My whole energy and that of my assistants are taken up with caring for the good. What time or energy have we left to go out and seek the sheep that are lost?

A systematic plan of parish organization, suited to the needs of the parish, would double and treble and even multiply five or six times the efficiency of the pastor, without increasing the actual work that he would have to do in the parish. But what is the situation in our parishes at the present time? An extraordinary individualism prevails. The young assistant, coming out of the seminary with zeal for his work as priest, is put into this parish or that and he finds that the priest in charge of the parish determines for himself what the parish organization shall be.

There is no uniform, generally-accepted method of managing parishes in the United States. In some localities, in some dioceses, a certain uniformity may prevail, either because of the urgent suggestions of the bishop or else due to the fact that some strong-minded pastor has developed a system of organization which appeals to the other priests. But, generally speaking, one can never tell just what is happening in an American parish, until one gets into the parish itself.

Of course the essentials of parish life are carried on. But as for a systematic method of taking care of the people, keeping in touch with them, and following up those who move into other parishes—all this depends very greatly on the individual ideas of the parish priest. Moreover, nothing is more likely than that a newcomer to the parish will change what his predecessor has established.

Let a man have the wisdom of Solomon and the efficiency of a great captain of industry, and let him organize his parish with the greatest efficiency, so that all judicious observers are highly pleased with everything and all the "fallen-aways" and the "ought-to-bes" are carefully taken care of—so far as this is possible—yet so surely as another man is put in the place of this efficient parish priest, the second comer is almost certain to modify profoundly the arrangements his predecessor has made. He does not like this, and he does not care for that, and he has other ideas on a third point. Therefore, another arrangement begins, new methods are introduced, old ones are passed over or impaired.

One striking illustration that came under personal observation may be mentioned. A pastor parcelled the whole parish into a system of companies or divisions, each with its own officers, and each functioning as a living unit. It was rather laborious for him to keep up this organization, but all his labor ceased there. As long as these organizations in the parish continued, he had no other trouble. The older folk were models of fervor; the young people were loyal and zealous. In a word, he had thoroughly solved for that parish the problem of parish organization.

I congratulated him sincerely on this achievement, and said that if many parishes in the United States would adopt that plan, the difficulties and worries of the pastor, both spiritual and material, would be ended, at least so far as it is possible to end such things on earth.

" Yes, Father, I believe that is true," he said. " It is hard work to keep up this organization, but there my work ends. I am not a very magnetic character. I do not possess the power of making people love me much for my own sake. Yet you see the devotion with which these people regard me, and the fidelity they show toward their parish work. When I came into this parish, it was just the opposite. It was an example of everything a parish should not be. It had just been divided from another parish on account of national differences. The children were a scandal. They were getting into the courts continually. The mixed marriages were distressing, and the people showed hardly any devotion to the practice of their religion. Now, with this organization," he continued, " You can see the change. The young people are a model group. The old people take the greatest interest in the work of their parish, and the loyalty which everyone shows is certainly very encouraging."

In the course of three or four days' stay in the parish rectory, it was quite easy to see the reason of this success. The parish priest gave himself heart and soul to carrying out the organized plans that he had formed in the parish, and the people coöperated with him in a whole-souled way when they saw that he was willing to sacrifice himself so generously for them. The good pastor in question died, and when he was buried, the organization of his parish was buried with him. The priest who succeeded him did not believe in organization, or at least not in the sort of organization that his predecessor had perfected. He dropped all the various activities which the former pastor had set up, and which were so much loved by the people, and started routine parish life, without organization, satisfying himself simply with saying Mass on Sunday and preaching to the people, and with hearing confessions, and visiting the sick — excellent activities in themselves, and essential to the work of the priest, but not enough, at least in that parish, to keep the people fervent. The consequence was that the exceptional fervor and activity of that parish became simply a pious memory. 2

It is quite startling to see how a well organized and flourishing parish will suddenly change with the advent of a new pastor. One reason is, of course, that the Catholic people rightly consider that the priest is supreme in his own parish, and that the spiritual and the religious leadership must come from him. They will go whither he leads, but they cannot, in the nature of things, make the trails for themselves in parish organization. The most they can do in this regard is to abandon the idea of parish organization altogether, and branch out into city-wide or national societies. To work in the parish without the help and active coöperation of the parish priest is practically impossible for them.

This is an extreme instance, of course, but something similar happens many times when a parish priest yields his charge of the parish to someone else, who is out of sympathy with his predecessor's methods of organization. The consequence is that many of our parishes go through a series of bewildering changes. Nor do these things happen only when the parish priest is removed. Sometimes sickness changes the priest to such an extent that he can no longer carry on his activities of former years, and when his energy is lessened the whole life of the parish tends to languish.

There is no universally accepted and efficient method of parish organization in the United States. Consider the multiplicity of societies that exist in our parishes. On a former occasion we mentioned the experience of going to a parish at the request of the pastor to consult with him about parish activities, and being told by the devoted man that he had twenty-one parish societies, and that every one of them insisted on meeting every week! This was an exceptional situation, to be sure, because generally the people are averse to such frequent meetings. But the result of it was, in this particular parish, that the priest went to an average of three meetings of different societies every night in the week! From this over-organized condition we can trace every variety of possible organization in parishes until we come down to the parish with practically no organization at all, where the people do nothing in the way of parish activities but pray, and pay their contributions to the parish support.

Would it not be possible to adopt at least a minimum of parish organization, which would be practical everywhere? And would it not be possible, besides, to devise some system of communication between parishes, so that when an individual or a family travels from one place to another his departure from one parish and his arrival into another might be the occasion for some words of advice from the pastor whom he is leaving, and some effort on the part of the parish to which he is coming to welcome him and find him a place among the activities of the people?

This would not be unduly difficult. The method by which business keeps track of its employees, its patrons, and its wares could very well be modified so as to form a simple system of keeping track of our Catholic people. Of course, even at present the parish census does furnish some degree of contact between the parish priest and those Catholics who are less fervent and who seldom come to church, providing the census be well made. But there is need of a diocesan census as well, and even of a national census to keep in touch with all our Catholic people.

Our young people in particular think that life is not worth living unless they can travel from place to place, and seek their fortunes in one city after the other, taking whatever position they can find, and living in that city until the inner urge to travel sends them to another. Those young people especially who are born in quiet rural towns or in country places take their vigor and their energy, gained from the soil, into the big cities, so that there is a regular annual migration of country people to the city, where they are swallowed up in the whirlpool of city life.

In rural districts, people still know one another. There are such things as neighborhoods. It is impossible for people to live side by side without at least recognizing each other by sight. But in cities there is no such thing as a neighbor. The larger the city, the less the possibility of neighborliness. In the sky-piercing apartment houses of to-day there are people to the right of you, people to the left of you, and above and below, of whom you are as ignorant as if they lived in the Soudan.

The people in big cities do not live in the city, they live only in certain lanes of their customary travel. They know only a few out of the city's vast population, at least in any intimate way. Thus, the Catholic young man or young woman who comes from a rural district or a small town into a big city parish is simply swallowed up, not by the parish, but by the city. If these young men or young women form Catholic acquaintances, get in touch with the parish, begin to live a Catholic life in the new surroundings, all is well. But it very often happens that the young person, accustomed to the encouragements of home, starts out in the city by deliberately or carelessly neglecting the practice of religion. The first Saturday night he is tired and the first Sunday morning he is sleepy. Therefore he does not get up and go to Mass. In the little country town, in the bosom of his family, this would be an occasion for terrible scandal. He would be routed out and sent to church.

But in the liberty and indifference of a big city, everything is different. Thus he misses Mass the first Sunday. When the second Sunday comes, he oversleeps again. Then he begins to think that after all he does not know where the nearest Catholic church is. In the rural districts nothing is easier to find than the church, but in the city there are so many churches and they all look alike. Where is the Catholic church? What parish is he in? He does not know, and somehow he never finds out. He gets into non-Catholic associations, he marries a non-Catholic, and then the final curtain.

Now, if every rural pastor were to find out where his people are going when they leave for the big city, or would insist on their corresponding with him until they are well settled in a Catholic parish, or would notify some Catholic organization in the city to look them up and get in touch with them, these young people could readily be saved to the Church. A little interest and a little activity on the part of other Catholics would often be enough to turn the scale between their gradually subsiding into indifferentism and their taking up the active practice of Catholicity. Laziness and indifference are on the one side, but on the other side can be arrayed all the human appeal of interest, friendliness and cordiality on the part of the Catholics of the place to which the young go.

One of the greatest obstacles to a uniform system of keeping in touch with our Catholic people is the multiplicity of parish methods, some of them of course effective. In one parish, the pastor and his assistants take the census. In another parish it is done by volunteer layfolk. In the next parish, it may not be done at all. The neighboring parish may prefer a combination of these methods, while, in still another, near by, a group of religious workers may very efficiently accomplish the task.

But the consequence is that if an effort were made, with the present diversified practice, to exchange records when Catholics move and leave the parish, the result would be considerable confusion. Would it not be possible, in view of the immense importance of the work, and indeed the absolute necessity of doing something to keep track of our Catholic people who move about, to formulate a standard system of parish records, and to make it possible that the record card of the Catholic individual and the family shall move from one parish to another when they themselves change residence? It certainly would be possible. Whether it will be done or not depends,, in the last analysis, on the parish priests themselves.

Like all other developments in parish organization, this one of keeping track of our Catholic people, systematically and in a uniform way, would present difficulties in the beginning.

But with perseverance these difficulties would tend to dwindle away. It was a far more radical and difficult undertaking to establish parish schools. In the beginning there was a great deal of opposition to the idea and a great deal of complaint about the difficulty of having a school, even in well-established parishes. But now it is taken as a matter of course that after the church is built, a school must follow.

So also, if the young priests were to accustom themselves, in the very beginning, to keep systematic count of all the Catholics in their parish and to send record cards to the parish to which these move, in case of change of residence, this would become a part of the regular and accepted system of parish work, and would present very little difficulty when carried out perseveringly. It is true that such a system, in a large parish, would practically demand the presence of a parish secretary, but this official is becoming more and more an accepted part of the organization of any large well-managed parish. In fact it would greatly lessen other work by giving at any time a systematic record of everyone in the parish. Addresses would be kept up to date, new arrivals in the parish would be got in touch with, and the whole system of parish organization would move forward better, just as the careful keeping of the records in industry makes a business systematic and easy to manage. As for the cost of such a procedure, it would far more than come back to the parish, through the additional number of active supporters thus gained for parish work.

One of the consequences of bringing the outer spheres, of which mention has been made, in toward the center of activity and zeal, would be an immense increase in the material resources of the parish. We now see, at times, that about a hundred families, who are fervent and good, bear the whole burden of the parish, while within the parish limits there are perhaps two hundred families more who ought to be Catholics, and who should be bearing their own part of the parish burden. But the hundred faithful families are doing everything and the two hundred other families are doing nothing. The parish is crippled in comparison with the results which could be had if everyone did his share. Now, the spiritual renewal of these fallen-away families would also mean an increased willingness on their part to do their share in the support of the parish.

Therefore, the expense and effort required for keeping track of people and for keeping them in touch with the parish is as nothing, compared to the increased resources which such a systematic effort would bring to the parish.

Some might object, perhaps, that all this savors too much of business methods, and is out of place where there is question of the saving of souls. But if we take the trouble to read attentively the Acts of the Apostles we shall find that in the very earliest days of the Church, when the spirit of Christ was surely strong among the people and their leaders, the hierarchy of those days adopted a most careful and efficient system of organization. It is true they had no card indexes then, but they used the facilities which the times afforded them to keep in close touch with the people. Students have declared that the social organization of the Church in the first centuries surpassed anything that later times can show.

It may again be objected that, in those days the faithful were comparatively few, whereas now the Church has grown beyond the limits that allow close contact with the individual. The answer seems to be that such contact is not at all impossible if we would only use the means at our hands. If every parish is considered as a unit in itself, it should be well enough organized and should consist of just enough families, so that priests could really keep in touch with their flock. Then, the keeping contact with the people by sending their cards when they travel from this to that parish, is a single and simple operation. Of course, it would be difficult at first to get the people to announce their departure from the parish. They might not at first understand such a system, and would do as they do now, "fold their tents like the Arabs and silently steal away." But the faithful can be induced to take up the habit of reporting their moves and journeys to the parish priest, just as the parish priest can become accustomed to ask this from them.

An explanation given frequently from the altar would be enough to interest Catholics in coöperating with the priest so that their own spiritual welfare will be taken care of when they move from place to place and that of their children may be similarly safeguarded.

A system at least in rough outline may be suggested. When a baby is baptized, the parish priest has to make a definite record of the baptism, in a book provided for the purpose. At the same time he or his secretary could make out a card, giving the child's name, and the names of his or her parents and sponsors. These names would be sufficient to identify any individual, as it is very unlikely that all these names would completely coincide in any two individuals. This card, which could be made of durable material, might be used to represent that particular members of the fold wherever he or she might go thereafter. The record of the date of First Communion, Confirmation, etc., could be put on the same card. Marriages could also be entered upon it and whenever the individual in question goes from one parish to another the card should follow him, thus representing that particular soul in the records of the Church. When death finally comes to put an end to the career of that individual, the card might be destroyed.

The existence of such a card, traveling from place to place, representing the moves and changes of the individual, with a record upon it of his spiritual progress, would be a simple and practical method of keeping in touch with him. Moreover, the faithful might be taught to ask, from time to time, about their cards, and take an interest in seeing that the card travels with them. This would stimulate finding or replacement of the card in case it were lost, and the making of a new one if the original has entirely disappeared.

If such a card were sent to the pastor of a parish, he would at once become aware that the individual was at hand or actually resident in his parish and he could take measures to get in touch with him or her.

If the card were made of durable material and a lead pencil were used for the address, it would be easy to erase the old address and put in a new one. If these cards were made in a uniform way, they could be fitted into a permanent file, where they would form one of the parish records, and could be passed from one file to another as the individual travels about.

This is offered simply as one possible way in which the problem of keeping track of our people might be solved. The fact that records are kept of Baptism, First Communion, Confirmation, Marriage, Holy Orders, etc., would give an opportunity to keep track of the card and look it up from time to time. No doubt, better experience will be able to suggest a more effective means of keeping in touch with our people. The important thing is that the means shall be concrete and definite, practical, and one that could be universally adopted, so that everyone who is concerned could take up, with a will, the task of attending to the simple necessary details. The motive which I propose for such a task is that of keeping in touch with our people, and thus aiding the individual, and strengthening the Church itself, by keeping individual members faithful Catholics.

I have, indeed, barely touched on this important subject, and many questions will arise for discussion. It would be interesting to hear the opinions of experienced parish priests and others who have especially studied parish organization, about this problem, and about the means of its solution. There will no doubt be many interesting differences of opinion as to how this problem must be met. In the phrase of the Oriental who is still struggling somewhat with the difficulties of English, "We ask to know."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PARISH SUNDAY MASS.

The phrase, "Populus Romanus", signifies the Roman State. It conveys a group idea in the same way as do the words province, municipality, city, diocese, parish. The individuals involved have a common life in regard to those things for which they are united under these headings. There are activities, problems, needs, virtues, defects, which are the result of this community of interests. In so far as the activities, problems, needs, virtues and defects of individuals affect the group for good or evil, these also become the concern of the group.

The parish Sunday Mass is said "pro populo". The people of the parish constitute a group which is a section of the Church. Each one has individual needs; together they have group needs. When the Mass is offered "pro populo", it is primarily for the parish as an organized body. The individual benefits inasmuch as he is a member of the group. The intention of the Sunday Mass, then, may be stated thus:

(1) that virtue may flourish in the parish;
(2) that vice may be banished from the parish;
(3) that Charity especially may reign in the parish—
"that all may be one";
(4) that spiritually and temporally (the latter if not in conflict with the former) the parish may prosper.

The people join with the priest and with one another in offering the Sunday Mass. Of course, the priest's function in the Mass is vastly superior, by reason of the powers conferred by Holy Orders. But it is nevertheless true to say that the Mass is a joint action, and especially the joint action of those who are present at it. Priest and people unite there to worship God and to pray—not primarily as individuals for individual needs, but as a parish for the needs of the parish.

The phrase *assist at Mass* is much more expressive than the phrase *hear Mass.* The latter implies passivity; the former, active participation. To assist at Mass means to help make this act of public worship acceptable to God, to share with the priest and with one's fellow-parishioners in adoring God, in thanking God, in seeking God's help and blessing, and in making reparation for sin. The striking manner in which the plural number is used in most of the prayers of the Mass confirms the active nature of the people's part in the Sacrifice and the idea of corporate unity.

" It is only by being united to the Victim that one perfectly participates in the Sacrifice ", writes Abbot Marmion.[1] He is referring to Holy Communion. The abundance of the fruits of the parish Mass is measured by the degree of each parishioner's participation. The reverence, faith, confidence, the surrender to Christ, the union of Charity, on the part of the people determine how complete the fruits of the Mass will be for the parish.

With this interpretation of the Mass " pro populo " in mind, consider the following cases:

1. *A parishioner misses the parish Sunday Mass without sufficient reason.* Over and above the harm he does his own soul, he deprives the parish of his coöperation and of the additional benefits that would come to the parish had he been present and assisted well. The loss to the parish—the social injury done—is impressive when missing Mass is a common fault in a parish. The fervor of those assisting may make up for this loss; but, ordinarily speaking, God is not so honored and thanked, nor are the reparation and petition so effective, when the number of parishioners assisting falls unnecessarily below the one hundred per cent demanded by God through His Church.

2. *A member of the Sunday congregation does not assist properly.* He is restless and distracted. He talks and gazes around. He does not pray—does not unite Himself with Christ, the priest, and his fellows in the sublime action of the

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[1] *Christ in His Mysteries,* p. 355.

Mass. He may or may not fulfil the bare obligation of the law, according to the extent of his attention. He may sin by irreverence. But there is more to it than that. He offends socially. He hurts the parish and his brothers in Christ. Were his assistance devout, more abundant blessings would have come to the community and its members. He deprives it and them of what they should have had.

3. *A parishioner present at Sunday Mass is in mortal sin.* Spiritually he is dead. He is no longer an active member of the Body of Christ and of that section of it known as the parish. The Mass will benefit him—for priest and people are offering the Holy Sacrifice for the parish, and the first need of the parish is that all its members be in the state of grace. But he contributes nothing to the parish. His sin prevents his doing so. And further, he interferes with the perfection of the joint act of worship. He not only does not help. He injures. Mortal sin is a social evil, and in no circumstance is this more clear than when the people of a parish unite on Sunday in the Mass.

4. *Two parishioners are hostile to each other.* Jealousy, bitterness, a revengeful spirit, hold them apart. Our Lord said: "If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift." Notwithstanding this warning of the unacceptability of their offering unless Charity is restored, they assist at Mass without any change of heart. The Mass will benefit them, may soften their attitudes and bring about a reconciliation, granted of course some response to grace on their part. But, because of the lack of proper dispositions, their contribution in the Mass is, to say the least, defective. Their coöperation is feeble, insincere, ungenerous. They render the parish share in the Mass less perfect and hinder in some measure those fruits of the Sacrifice which are bestowed by reason of the worthiness and devotion of the participants.

To kneel together at Mass with one heart and one mind, to carry into the relations of everyday life the fellowship learned and exemplified in the parish Mass, is to merit the approbation of Him who said, "You are my disciples, if you have love one for another." This spirit ought to reign in every parish in order that the old exclamation, "See how these Christians love one another," may be true of the whole Church now as it was in the beginning. The Mass properly understood will show us the way, the truth and the life.

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AT MASS.

I had gone to the cathedral knowing that I should find a late Mass celebrated at almost any of the early morning hours. At 8:30 o'clock a white-haired priest came from the sacristy unattended, his server presumably being late, and went to a side altar to which I followed him. He was old, I could see at first glance, nearer to eighty than seventy, I conjectured, though he might have been either, for he walked with measured tread but not feebly, nor was there suggestion of weakness in either posture or movements as he performed his accustomed craft, the daily sacrificial offering to the Most High. His bowings and genuflexions, and the uplifting of arms or extension of hands spoke rather of reverence and recollection than of senectitude. He wore red vestments. As the calendar gave no feast of martyrs, I assumed the Mass to be a votive of the Holy Ghost. Against this richness of color his white head seemed crowned with a nimbus, and he to have stepped out of an old painting, as the morning light, unspoiled by the pretentious glare of electricity, fell on and about his form.

Near to my place in the church knelt a young man, perhaps engaged in his thanksgiving after Holy Communion. He rose at once, entered the chapel, addressed the celebrant, and took up the responses. He would have been about eighteen in years, was slender of figure, lithe in action, well-groomed in his morning suit, and altogether bore the appearance of an undergraduate. When he turned in the necessary movements one saw a face that drew attention, not through beauty of features but because of the intelligence and preoccupation they expressed. He knew his Latin; it was precise and articulate. In his answer to the celebrant's *Introibo* there seemed a peculiar relevancy—*Ad Deum, qui laetificat,* to the God who gives joy to my youth. From the lips of both the phrases fell softly, but with distinctness, each word being audible. You could have felt yourself actually " hearing Mass "; the atmosphere, as we say, was that of the Liturgical Revival.

Yet in the two participants all was, quite obviously, unstudied; neither tones nor movements broke the evenness and simplicity of the sacred rite. In the old priest I was made conscious of an attitude of soul both personal and official; he realized himself as the representative of Christ, offering the memorial of His Passion to the Eternal Father, executing an office of obligation and in a spirit of affectionate willingness. Then, as representing us, he pleaded Christ's merits in our behalf. Again, he was liberating habits, formed throughout a lifetime of pious industry, habits naturalized in him by prayer and contemplation, and by a successive series of good works done to the glory of God. He had come to the altar this day, one of the many in his lengthened term of priesthood, to worship God and intercede for men; and concurrently to sanctify himself in service. There is a " Declaration of Intention " given the priest to say daily before he " makes " the Sacrifice: in this act of private devotion he avows before God and reminds himself of the manifold purpose of the Offering. Herein are gathered up, by anticipation, all that is to be done and all who are to be remembered—the whole wide world, the living and the dead, in their manifold needs.

Impressed upon my memory unforgettably, there is that which makes this single Mass stand alone of all in my religious experiences. In itself, it was an ordinary Low Mass. In its peculiar accompaniments it was unique—but perhaps that little word might seem to exclude other good, devout priests serving the Church in their high sacerdotal ministry; it should not. Here, surely, was one of them so absorbed in his sublime function that the worshipper must have discerned, in an eminent degree, an extraordinary sanctity of soul—the gathering up of merits out of a lengthened past in which God had been recognized as the supreme Master of his life. Those hands extended over the homely gifts of nature, bread and wine, were like the hands of other priests, consecrated like his with the sacring oil. The same ritual acts and the prescribed words of the Liturgy were what all do and say. The *sancta plebs Dei,* the laity, know well what these signify, what supernatural powers lie beneath the gestures and phrases, what the anointed hands and the solemn, unchanging words can create and give, what graces belong to the Sacrifice, what fruits spring from graces given thereout. And here on this memorable morning, how real all this knowledge had become! The Mass took on an admirable completeness; the Servant was addressing his Master with a confidence learned through an unbroken exchange of kindness and affection; his native bent and aptitudes had become singularly gracious in the training this intimacy had given. Deference and familiarity were nicely balanced where heart spoke to heart in a perfect integrity of friendship.

The Collects, Epistle and Gospel were read, *clara voce,* as the rubrics direct, read to be heard: the Apostle speaks first his message to the world, and our Lord follows, confirming the word as He promised. At the Offertory the server presented the cruets, bowing before and after with quiet dignity, as would an esquire in offering a cup of drink to his knight. One of these, that which contained the wine, he first put to his lips, for it was to become the Precious Blood whereby mankind is redeemed. The water, a symbol of that which flowed from the Saviour's pierced side, sparkled as it was upraised in the morning light. I noticed that these vessels were *ampullae* of graceful shape and richly chased in gold tracings—the gift of some thankful soul, they may have been. The ample veil and the burse, both embroidered with fine silks, had been removed from the sacred vessels; the host lying on its gilded paten was offered, and then the chalice, the "cup of salvation". And now the "Mass of the Faithful" began—for in olden days the catechumens were dismissed at this point, because they might worship in the *Mysterium Fidei* only after their souls had been cleansed in the laver of Baptism.

In each of his occupations, great or small, there was never lacking that concentration and thoroughness I have described, as the old priest pursued his way up to the climax of the Holy Sacrifice, moving almost swiftly yet always unhurriedly. The lifting and replacing of the pall, the careful folding of the veil, the receiving and returning of what his minister supplied, whatever he touched, he showed, unostentatiously, a delicate sense of his function. He was employed in heavenly activities at an earthly altar and he must do each act *coram Domino,* before the Lord. An artist holding in his hands some beautiful and fragile object, could not have been more gentle and heedful than he.

A great stillness fell upon us as the Mystery drew on. The priest bent low and lovingly to consecrate the sacred elements. He spoke in whispers words that only he, as the anointed of Christ, might say; those words of love and power that the Master spoke once on that holy night before He suffered. They are words so hallowed that none but a priest, Christ's minister and delegate, may utter them; so potent and retentive of their literal significance that not all the sophistries of men, not all their cold logic can impair their integrity in the doctrine of the ancient Church. They are fixed in the Liturgy for all time, in her worship and in the hearts of her obedient people.

This done, the Action of the Mass "completed" by his communion, after a moment of solemn silence and devotion, that he might pay grateful homage to the Giver of the heavenly food, the celebrant turned toward the approaching server and with wine and water cleansed the holy vessels, then covered them once more. He added a few prayers, blessed the people, and turned to read the Last Gospel—of St. John, the beloved of the Lord.

In Masses other than votive, and those of a like order, the salutation before the blessing is one that bids the people go in peace, for the Mass is finished, *Ite, Missa Est.* But this, and its alternative, *Benedicamus Domino,* frame the same thought: the Offering has been made. Priest and people have finished their chief duty of the day, when the day is yet but opening. They have sacrificed and been sanctified in the doing it. God has been worshipped and the worshippers blessed.

This is the Mass as the Catholic people know and assist in it, some with full understanding of its deep mysteries, some less intelligently, yet with true affection and veneration; and all know that God is there and thereby adored. So, all round this earth, His creation, the sublime action, vital, fruitful and sustaining, from the sun's rising to its setting the pure oblation moves in its course. They do not always know, but with each occurrence, the people of this world are the better for it The age-long sacrifice, foreshadowed in ancient religions, is now fulfilled in its amplititude. The Memorial of Christ's Passion is celebrated with venerable rites, as the Divine Victim is again lifted up. On behalf of that world He redeemed the great drama is daily enacted, not to be a spectacle for wonderment, but as a living instrument of its salvation. For out of the sacred wounds of Christ yet flow down from Mount Calvary streams of mercy and regeneration.

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The old priest withdrew in grave serenity as he had come, reciting in low, sibilant tones a canticle of thanksgiving, *Benedicite.* The celebrant had discharged his high function. Now he will make his personal return for this benefaction of Heaven. He invoked all the creatures of God, angels and men, saints above and the holy and humble of heart on earth, sun, moon and stars, fire and heat, frost and cold, light and darkness, mountains and hills, beasts of the field and fishes in the sea, and birds that fly in the air—all creation was called upon to join with him in giving thanks for the wonderful works of God. Then he put off his vestments and went away to a remote corner of the cathedral; nor did I see whither he directed his steps later, for I left him alone with his Lord and took my own way thence to discharge the lesser duties of the day.

GREGORY AUSTIN.

LABORATORY EXPERIMENTS IN PREACHING.

What should a preacher do when, in the middle of his sermon, he finds his congregation beginning to yawn? The general practice seems to be to go on as though nothing had happened, like a salesman who has learned a set canvas and is going to deliver it regardless of the effect on his victim. But unless the preacher can do something to awaken his hearers again, it would seem the next best thing would be to bring in his "which blessing I wish to each and every one of you"—and intone the Credo. At least he would get a reputaion for brevity and he would be very apt to give more thought to his sermon before the next Saturday night.

What is needed is a method of trying out a sermon: giving it a thorough laboratory test, so that we may detect the weak points and strengthen them; also find out the parts that are of real effect and develop them.

We are frequently advised when composing a sermon, to single out one representative person and arrange it as though we were addressing him in particular. Therefore I choose John Doe and keep him in mind while I am arranging my thoughts or writing. The inference is that if I am successful in my endeavor, John Doe will be interested in and will profit by my words. So, before I preach the sermon to my congregation, suppose I try it out on John himself. Perhaps I had better call on Mr. Doe this evening at his home, preach the sermon to him, and see what he actually does think of it.

But likely enough I do not even call up to see if he will be at home to-night. For as soon as I consider his probable reactions I can almost guess the number of yawns he will politely try to suppress and I also have a lively picture of John slipping out the backdoor the next time he sees me coming. The end of experiment Number One.

So I try again and prepare a talk that I think will interest John Doe in his own living-room, provoke intelligent questions and make John feel that he has learned something.

If I am a very inexperienced conversationalist, accustomed to letting the talk ramble without object, I shall have to learn my methods by painful attempts; but if I am accustomed to talking with a purpose, I shall realize at once that I need much better preparation for a conversation than for a sermon as commonly delivered. If I am to dominate the conversation and secure a favorable result, I shall have to hold Mr. Doe's interest the entire time. I shall have to be ready to answer questions and have a store of examples and anecdotes from which to select.

Consequently I give the subject much more study and then go forth to call on Mr. Doe. The first thing I have to do is to introduce the subject, and unless I be very dull indeed, I shall notice a decided difference between my introduction in John Doe's living-room and the introduction I would usually give in church. I know, of course, that the two will seldom be identical, but I shall realize doubtless that three-quarters of what I was about to tell the congregation by way of rendering them favorably disposed to my subject is a complete waste and probably would have an effect exactly opposite to that intended. After a few such experiences I shall find that there are many subjects upon which "Quousque tandem," or an equivalent, is quite sufficient. I shall realize that the congregation has come expecting to hear me speak, and with a fair knowledge of and a belief in most of my doctrine, so that an introduction is a twice or several-hundredth-told tale.

The introduction being thus over I plunge into the body of my talk. I remember continually that I have to interest my host, so I watch his face; I look eagerly for signs of interest or distraction. When I find that I have struck a responsive chord, I go on and develop a theme. When his interest flags, I will not wait for boredom to set in, but, since I cannot make the point interesting, I shall switch to another.

At the conclusion I will sum up, not by repeating what I have said, but by a telling phrase, a "spiritual bouquet"; something that will stick in his mind and recall the main feature of my discourse.

Then I return home and at once run over the events of the evening in my mind, jotting down the points that were effective and the ones which were not, and studying the reasons for each apparent reaction. In all probability I shall find that I have developed one of the points to a much greater extent than I had expected to. John followed this interestedly in his home; probably he and others will be interested from the pews.

Other points I found were totally ineffective. What shall I do with them? As I have already plenty of material for a fair sermon on what I had thought was only one point, I will lay aside these ineffective ones for further study. But they were important, dealing with matters that John should know and consider well. All the more reason then why they should be presented in such shape that they will register. The points were good, my handling of them was poor. I must mend my technique before I spoil good matter.

I need not worry about missing a vital link in the development of my theme. The number of people in the ordinary congregation who want to think a subject through in a connected manner is inconsiderable, and if it took several weeks of close study to pass the examination on a tract, I can hardly expect a casual audience to learn it all in twenty minutes.

Here is the actual result of a somewhat similar investigation. The experiment was undertaken with a group instead of a single auditor, and it was instigated for quite another reason, but it is not unusual for an investigator to learn one thing when he is looking for something quite different.

A certain pastor, concerned about the havoc wrought among his young people by the "jazz" age in general, essayed to organize a club among them. Having had failures before in such attempts, he considered diligently something that might interest a sophisticated group of high-school youngsters, and finally proposed to a few of them that they organize a club to study methods of managing and influencing people. He interviewed a half-dozen youngsters separately, after the method indicated for John Doe. He painted a word picture of the knowledge which the Church had been acquiring throughout the ages and the advantages to anyone who possessed the key to this wisdom. They seemed to think this was an inviting programme and the six who were invited turned out for the first meeting.

These six made a small enough group for laboratory methods, but the padre refined it still farther. He appointed a small board of strategy consisting of one of the teachers in the parish school, just out of Normal school and of a pronounced flapper type, and a high-school senior, with whom he might consult about programmes and upon whom to try out lecturettes in sketchy fashion.

The prospective members were somewhat dubious when they learned that the club was restricted to Catholics. But the reasons given for this ruling put the religious side on a new plane in their minds. It was explained that the reason for the restriction was that it would take a Catholic to understand all that would be said, attention being called to the fact that the Church had the wisdom of centuries of study and experience, and that they themselves had many things already that were not known to non-Catholics. This was a new idea to them and from the first was calculated to make them respect their religion more.

This was immediately followed up with a straight moral sermon on the standards that we should have, higher than have many of our separated brethren, with our advantage of the sacraments and better knowledge of God. But because it was delivered sitting down with the group and put in common language they listened attentively and an occasional flush gave eloquent testimony that a shot had found its mark.

Perhaps there was some cause for pride in being a Catholic after all.

Then the lesson proper commenced. We discussed the three types—leaders, followers, onlookers. Why they are such; how the relative positions may change during a general conversation. The first rule for popularity: Be a good and attentive listener. That means, as developed, self-restraint; charity to your neighbor in little things; humility; training habits of observation. " When thou art invited to a wedding, sit not down in the first place "—*et reliqua.*

All this was given with profuse illustrations and it was concerned with types they could instantly recognize.

But it was a new experience to the padre to have young folks listen so intently to a sermon and enthusiastically vote for weekly meetings, and, as a definite proof of their interest, to come back next time with a friend or two.

Next time the talk was given over to holding up to ridicule the popular psychology of self-development as expressed in the soulful, one-page articles of self-appointed oracles appearing in one or more of the " confession " magazines. Many flushed faces this time and sidewise looks at one another. This was probably the most effective sermon on poisonous literature the padre had ever preached, for the club members finished with apparently a feeling of superiority to and contempt for the oracle as the article " How to find your affinity " was analyzed. *They* were studying *real* psychology.

Next came a talk on conversational tricks, showing how the system applied in other things.

Texts: Owen Johnson's *The Varmint*
Course of Salesmanship
Napoleon Bonaparte's " Maxims of Warfare "
Saint Paul
Gospel of the Unjust Steward

And so on.

At first the girls on the board of strategy were hesitant in their criticism of the tentative programmes outlined by the padre, and it was only by a close study of their facial expressions that he learned their reactions. But when they realized that he wanted criticism and not simply endorsement they gave it plainly.

" It won't do, Father. The kids would never stand for that," was the crisp verdict on one of the most cherished plans. The idea was promptly abandoned without argument, for the padre wanted results and the two girls knew the type he was purposing to deal with.

Another valuable criticism came when he suggested a talk on love.

" I wouldn't use that just yet," explained the flapper strategist. " The club is going great just now and we do not need anything extraordinary. That talk on love is sure fire and ought to be saved for a time when things begin to sag."

That advice was taken also and the talk on love proved to be a life-saver one evening when the padre had a growling headache and, absorbed in other problems, had made no preparation whatever. But, as the youthful board of strategy had said, it was " sure fire " and the response of eager attention from the group, which very much needed St. Thomas's analysis of love and Thirteenth Corinthians, made the weary man forget his headache and deliver an animated talk that had to be amplified and carried over the next three meetings.

It was about this time that the padre began to notice a decided change in his style of preaching. Others noticed it also and commented on it. Through the necessity of entertaining his club once a week he was getting the habit of studying his audience and being prepared to throw in his reserves either to support weakness or develop an advantage gained. In studying U. S. Army strategy he had been taught that a mobile reserve is vital to success. For no battle or sermon develops equally all along the line. A gain not pushed and developed does very little good and a reverse not promptly checked may be disastrous. And thus the padre began to consider as essential a reserve of matter, anecdotes, illustrations, and so on. He always tried to have twice as much material on hand as he expected to use.

But most of all he was developing a sympathy with and understanding of his audience. His preaching took on at least a modicum of life.

The experimental method of studying preaching is anything but a simple one. It is much less trouble to read a book and apply the method there given, to the best of one's ability at the moment, than it is to face the facts and realize that some of our best efforts are hopeless failures. Once I prepared and delivered a commencement talk which I was confident would inspire the graduates with pride in their Catholic education and a desire to carry it farther. I received congratulations in plenty and it was only by a mere accident that I learned the girls were busy apologizing to their friends for what I had said. Painful as it was, I determined to know the worst and called for a plain criticism from a competent judge.

" Badly overstated and offensive," was his brief comment and he cited ample evidence for his opinion. Had I had sense enough to try out the sermon on a graduate and a competent Catholic educator, not as a sermon but as a friendly conversation, the results would have been quite different.

While, as aforesaid, composing sermons by the experimental method is not simple, it is by no means uninteresting and, for a man without a heaven-sent gift of oratory and an inspired understanding of his people, it would seem that the necessities of the case justify the trouble.

It is not given to every reformer or educator to have an audience at his command fifty-two times in the year, and it would be a poor economist in morals who would neglect his opportunities.

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COMPUTING TIME ACCORDING TO THE CANON LAW.

To the Editor, THE ECCLESIASTICAL REVIEW.

In " Reckoning Midnight for Diverse Obligations " in THE ECCLESIASTICAL REVIEW for May, p. 532, a remark is made which might be misunderstood by many. The correspondent states that one is allowed to take food up to 12 : 20 A. M. and yet receive Holy Communion. What place had he in mind?

The statement would be correct for Pittsburgh, but it would be wrong for any locality east of Pittsburgh. To many readers of this REVIEW a concise presentation of the matter and its practical application may be welcome.

The canon 33 § 1 referred to is very plain and no interpretation is needed. However, the terms used are not always well understood, as a glance over theological treatises reveals. The canon speaks of two different times: "tempus locale" (I) and "tempus legale" (II). Each is again subdivided, the first into "tempus verum" (I, 1), "vel medium" (I, 2) and the latter into "tempus regionale" (II, 1), "sive aliud extraordinarium" (II, 2).

(I) Local time is the time of a certain place and is determined by the motions of the sun and of the stars. Each locality has its own local time, which differs from that of all places east or west. If this local time is taken immediately from the motions of the sun, as it is indicated by a sun dial, the time is called true local time ("tempus verum"), in American books frequently "apparent time".

(I, 1) *Tempus verum.* It is true noon for any place when the sun reaches its highest position, i.e. when it culminates in the south. The interval between two such culminations is the true solar day. Its length is not uniform. On account of the irregularity of the earth's motion around the sun, such a solar day is either a little longer or a little shorter than our usual twenty-four hour day. Through summation of these small differences in successive days it happens e.g. that all over the earth the solar noon in the beginning of November falls sixteen minutes earlier than on 26 December, and on 12 February about fourteen minutes later than on Christmas.

(I, 2) *Tempus medium.* For the time reckoning in civil life such an irregular time as the true solar time is impossible. No clock could be constructed which would agree with the motions of the real sun. Therefore, a "mean time" has been introduced, i.e. the time is computed from a fictitious (imaginary) sun which would move with a uniform velocity amongst the stars (apparently, of course). Thus the time from noon to noon, the mean day, is always exactly twenty-four hours.

According to the first rule of canon law, one may use either the true or the mean local time. E.g. in the beginning of

November, when it is noon or midnight according to the mean time, the true time will be 12:16 (sun dial!), while at mean noon or midnight of 12 February the true time is 11:46. We are allowed to follow that time which is more convenient to our purpose. On all intermediate days the difference is less and it becomes zero on 26 December. In the summer months the deviation of the two times is less. On 15 May at mean noon and midnight the true time is 12:04, on 27 July it is 11:45; 15 June the difference is again zero.

From these data, which are not yet complete, it is seen that the computation is rather complicated. Thus this first rule of the canon is hardly of any practical application, except for one who has sufficient astronomical knowledge. Therefore, in the following the true local time is disregarded and all statements refer to mean local time.

Of greater importance is the second part of the canon: "tempus legale, sive regionale sive aliud extraordinarium," the first being the standard time, the latter the summer time or daylight-saving time.

(II, 1) *Standard Time* is the time of a standard meridian, either east or west of our place. It is used in order to have uniform time for a large district and to have a full hour's difference for these districts amongst themselves. In the United States the following meridians are used as standards, designated by their distance from Greenwich (Observatory of London) in degrees of longitude:

Eastern Time is the time of the 75th degree of longitude, 5 hours later than Greenwich time.

Central Time is the time of the 90th degree of longitude, 6 hours later than Greenwich time.

Mountain Time is the time of the 105th degree of longitude, 7 hours later than Greenwich time.

Pacific Time is the time of the 120th degree of longitude, 8 hours later than Greenwich time.

In modern life all our clocks show standard time. With regard to this, canon 33 states that everyone is at liberty to follow either standard time, or the local time of his place.

The practical application of this privilege may be illustrated by a few examples:

New York is 4 minutes east of the eastern standard meridian. Therefore, when the clocks in New York show noon or midnight, it is already 12:04 mean local time.

Washington, D. C., on the other hand, is 8 minutes west of the standard meridian; hence, when the clocks at Washington show noon or midnight, the local time is 11:52.

For Pittsburgh it is then 11:40, for Cleveland 11:34. That means, in Washington one could take some food until the standard clock shows 12:08 A. M.; at Pittsburgh up to 12:20; at Cleveland up to 12:26. But in New York this privilege does not apply.

Chicago is 9 minutes east of the central standard meridian. Therefore, at midnight standard time, the local time is already 12:09, and nobody is allowed to take anything, if he wants to receive Holy Communion.

Des Moines is 15 minutes west of the standard meridian and the same rule applies as for Pittsburgh up to 12:15.

Denver is just on the standard meridian of Mountain time; therefore, the privilege cannot be used.

San Francisco is 10 minutes west of the standard meridian (Pacific Time) and one is allowed to eat up to 12:10 A. M.

For any other locality the difference of local and standard time may be ascertained in a simple manner:

Look up in a geographic map the longitude of your place; find the difference from your standard meridian, i.e. from 75, 90, 105 or 120 degrees; multiply this difference by 4 in order to get the difference in time (one degree equals four minutes). For parts of a degree it must be remembered that a quarter degree or 15 arc-minutes is equal to one time-minute. E.g. the longitude of Minneapolis is 93 degrees, 15 minutes. Subtract from this value 90 degrees; the remainder is 3 degrees and 15 minutes; 3 times 4 results in 12 time-minutes, to which one time-minute must be added for 15 arc-minutes. Thus Minneapolis is 13 minutes west of the standard meridian.

The general rule may be restated: If your place is east of the standard meridian, your local noon or midnight is ahead of the noon or midnight of your clock, as in New York and Chicago; you are not allowed to eat after midnight of your clock.

If your place is west of the standard meridian, your local noon or midnight is later than the noon or midnight of your clock, as in Pittsburgh, Minneapolis, San Francisco; in this case you may follow the local time as more favorable and eat after midnight.

(II, 2) *Tempus legale, extraordinarium,* i.e. summer-time (daylight-saving time), as used in some cities. One o'clock of your watch is midnight of standard time. You are at liberty to take food and drink up to 1 o'clock A. M. At places west of the standard meridian this privilege may be even extended; as in Pittsburgh, to 1:20 o'clock.

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See ECCLESIASTICAL REVIEW, *May, 1931, p. 491.*
"What Time is it? Midnight and Fasting."

CONFESSIONS HEARD BY PRIEST UNDER CENSURE.

Qu. Canon 2339 inflicts a non-reserved excommunication upon those who dare to grant or compel the granting of ecclesiastical burial to infidels, apostates from the faith or heretics in violation of canon 1240 § 1; canon 2366 punishes with a non-reserved suspension *a divinis* those priests who, without proper jurisdiction, presume to hear confessions; and those who presume to absolve from reserved sins without the special faculties incur a non-reserved suspension from hearing confessions. Does this mean that if a priest should act contrary to canon 1240 § 1 or absolve without obtaining the usual or the special faculties, respectively, from the bishop, he would lose his faculties?

Resp. As far as the faculties for hearing confessions are concerned, the effects of excommunication are enumerated in canons 2260, 2261 and 2265; these same consequences ensue upon a personal interdict, according to canon 2275 n. 2 and 3, and upon a suspension, according to canons 2283 and 2284. In none of these is there any mention of the *loss* of faculties for hearing confessions. But all of the censures affect the use of those faculties in a lesser or greater degree:

I. The use of the faculties for hearing confessions is *per se* forbidden to a priest who has incurred an excommunication, a personal interdict or any suspension that forbids the exercise of faculties for confession (canon 2261 § 1, 2264, 2265).[1] *Per accidens,* however, in conformity with canon 2232 § 1 a priest who has incurred one of those censures may be excused from observance of the censure and therefore the same canons 2261, 2264 and 2265 (to which canons 2275 n. 2 and 3, 2283 and 2284 refer) distinguish various cases:

II. If the priest has *ipso facto* incurred an excommunication, personal interdict or a suspension forbidding the hearing of confessions without its having been declared by a competent superior that the priest has incurred the censure: absolution granted by the excommunicated, interdicted or suspended priest is *valid,* but:

  A. It is *unlawful,* if the priest presents himself for hearing the confession without being asked to hear the confession.

  B. It is even *lawful,* if the priest is asked to hear the confession.[2]

III. If after the competent superior has by due process declared that the priest has incurred one of the above censures *latae sententiae* or after he has by due process inflicted upon the priest one of them, the thus sentenced priest or a priest *excommunicatus vitandus* hears a confession:

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[1] Canon 2279, § 1 states that a suspension *ab officio* forbids every act of the power of orders and of jurisdiction as well as of even mere administration arising out of an office except the administration of the property of one's own benefice. The second paragraph enumerates nine partial suspensions: of these, four will always forbid hearing confessions, viz., suspension *a iurisdictione, a divinis, ab ordinibus* and *a sacris ordinibus*; two may sometimes but not always, viz. suspension *a certo et definito ordine exercendo* will forbid hearing confessions if from the priesthood, and suspension *a certo et definito ministerio* only if it is a suspension *ab audiendis confessionibus,* as in the last example enumerated by our inquirer; the other three partial suspensions *a certo et definito ordine conferendo, ab ordine pontificati* and *a pontificalibus* will not affect the use of faculties for hearing confessions.

[2] It is evident that if the faithful are aware that a priest is laboring under one of these censures, they may not ordinarily request him to hear their confession. In conformity, however, with the principles of moral theology bearing on such cases canon 2261, § 2 permits the faithful for any just cause to request the censured priest to hear their confession; and if they make the request the priest is not obliged to inquire as to the nature of their reason for the request. *Mutatis mutandis,* the same rules hold also for the administration of the other sacraments and of the sacramentals.

A. The absolution conferred by him is *invalid*, except that:

B. It is *valid* if the penitent is *in periculo mortis:* even if one or more other priests are present. In this situation the other sacraments (Viaticum and Extreme Unction) and the sacramentals (e. g., the blessing with a plenary indulgence) may be conferred only if no other priest able and willing to administer them is present.

IV. Only an *excommunicatus vitandus* loses any dignity, office, benefice, pension or position (*munus*) he may hold (canon 2266).

Since the censures to which our inquirer refers are *non-reserved,* the priest who incurred them can obtain absolution from them from any confessor, even if the latter enjoys only the ordinary faculties of the diocese. Whereas, if the censure were reserved, he could be absolved from it only by him to whom it is reserved or by one enjoying the necessary special faculty.

CARDINAL GASPARRI ON POSTPONING ABSOLUTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

This Canon reads: "If the confessor cannot doubt the dispositions of the penitent and the latter seeks absolution, it is neither to be refused nor postponed." We have interpreted this text[1] thus: *per se* and as a *general rule* the confessor should give absolution immediately, when he cannot doubt about the dispositions of the penitent, that is, about his true sorrow and firm purpose. At the same time we said: *per accidens* and by way of exception, the confessor, as *physician,* may sometimes defer absolution if he judges it very useful to preserve the penitent from relapse or to aid him in carrying out his firm purpose of amendment. Before doing this the confessor should, of course, try to obtain the consent of the penitent by showing him that this postponement will be very helpful in preserving him from relapse. But even in a case where the penitent does not consent willingly, the confessor may sometimes defer absolution for this end, provided he does not prudently fear a greater evil, for example, that the penitent would be so much offended by this postponement that he would stay away from the sacraments.

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[1] Confer, *De Conferenda Absolutione Sacramentali juxta Can. 886 C. J. C.,* Romae 1919, pp. 1-68 (out of print); also, in substance, *De Occasionariis et Recidivis,* Taurini-Romae, Marietti, 1927, n. 444-450.

Let us take the example of one living in secret concubinage with a person whom he could send away immediately. The attachment to such an occasion is often so strong that, if the confessor gives absolution at once, it is greatly to be feared that the penitent, despite his present firm purpose to send her away, will not carry out this purpose in fact, but will return to the proximate occasion and will relapse into sin. The postponement of absolution until he has sent away this person is therefore an efficacious means of preserving him from a fatal relapse.

Such was, before the Code, the common teaching of theologians of all schools against John Sancius, a laxist, whose work was put on the Index. Since the Code a large number of theologians have admitted this interpretation of Canon 886; thus, for example, Vermeersch (*Theol. Mor.* III, no. 496), Genicot-Salsmans (II, no. 366), Aertnys-Damen (II, no. 449), Marc-Gestermann (II, no. 1817), *La Civiltà Cattolica* (Dec. 1920, p. 457). All these authors refer to our dissertation.

Moreover, this interpretation of the Canon has recently been accepted also by Cardinal Gasparri in his work, *Catechismus Catholicus,* a work of such importance for the whole Church that it was submitted to a commission appointed *ad hoc* and composed of the most eminent scholars, connected with the different Roman Congregations. Since Cardinal Gasparri was also the principal author of the Code and afterward President of the Commission for the interpretation of the Code, the readers of THE ECCLESIASTICAL REVIEW, will be pleased to read his exact words in the *Catechismus Catholicus,* 1930, Ed. 2, p. 219:

Question 456 asks: "Confessarius absolutionem sacramentalem potestne denegare aut differre?" To which he answers:

"Confessarius absolutionem sacramentalem tunc solum denegare potest et debet, si prudenter judicet non constare de necessariis poenitentis dispositionibus; aliquando autem ad tempus eam justa de causa differre potest, praesertim si poenitens consentiat, ut melius se disponat." [2] Mark well these words, "*praesertim* si poenitens consentiat," which indicate that the consent of the penitent is not always necessary, but that, in an exceptional case, the confessor can defer the absolution of a properly disposed penitent, without his explicit permission, *si justa de causa* he judges it useful to strengthen the dispositions of the penitent, for example in quitting the proximate occasion of sin, in making better use of the means against relapse, etc.

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Qu. Apropos of the recent instruction of the Sacred Congregation of the Council, mentioned in the June number of the REVIEW, (p. 634), I am wondering whether or not the instruction applies to the United States. This question is prompted by a statement made in the June issue of one of our American church music periodicals, as follows: "The Ordinaries shall, until they have settled the matter of royalties with the authors and publishers, use only those modern compositions of sacred music whose authors and publishers have declared in writing that the execution of their compositions is not subject to royalties of author or publisher." The magazine goes on to observe in rather large type: "This means that music by modern composers who claim author's rights over their productions is now forbidden. The music of modern composers may only be employed when a written statement has been furnished that the compositions are not subject to author's or publisher's rights."

Resp. The copyright Act of the U. S. in effect 1 July, 1909, explicitly states: "That nothing in this Act shall be so construed as to prevent the performance of religious or secular works, such as oratorios, cantatas, masses, or octavo choruses by public schools, church choirs, or vocal societies . . . provided the performance is given for charitable or educational purposes and not for profit." In view of this, there would seem to be little danger of a demand for a performance fee by the publishers of church music.

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[2] In a note he refers to Can. 886.

Our American lawmakers are slow to pass new copyright acts. New bills have been under consideration for four and five sessions of Congress and there is no sign of an act going through at this session. There is little likelihood of removing the church, school and charitable exemption clause, from the present act.

WHEN THE EPISCOPAL IMPRIMATUR FAILS OF ITS PURPOSE.

Qu. The question answered under the title "Approval of Translation of Indulgenced Prayers"[1] prompts the inquiry: What assurance does such approval give that the translation is really authentic?

Resp. The approval of a translation of indulgenced prayer is intended to guarantee that it is faithful. As a rule, approved translations are faithful. But even in the rare case where a translation is manifestly and indisputably faulty, no private individual has the right to correct the mistake when the indulgenced prayer is to be published or to be recited in public.[2] Such correction can be made only by approval of the local Ordinary. Therefore the bishop and the censor whom he appoints must see to it that the translation is, above all, correct, lest through the use of a faulty translation the indulgences themselves be lost.[3] Neither may they content themselves with the conviction that the translator is above reproach in his faith and trustworthiness, as well as fully qualified by his learning for the work he undertakes. In support of this contention our inquiry refers to the following case. One of our nationally known prayer-book compilers, who has justly acquired an enviable reputation in this sphere, has adopted a faultly translation which the censor has let pass uncorrected. In the Litany of the Holy Name the invocation "PER SANCTIS-

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[1] ECCLESIASTICAL REVIEW for January, 1932, pp. 81-82.

[2] For private recitation the correction might be made without episcopal approval of the translation. Cf. Vermeersch-Creusen, *Epitome Iuris Canonici,* II (4. ed., Malines: H. Dessain, 1930), n. 219; Beringer-Steinen, *Die Ablässe,* (15. ed., Paderborn: F. Schöningh, 1921), I, n. 204.

[3] This will of course be the case only then when the mutilation is serious both in relation to the subject and the length.

SIMAE EUCHARISTIAE INSTITUTIONEM TUAM," appears in at least one of this author's prayer books thus: "Through the most holy institution of Thy Eucharist." Apparently he copied his translation from *The Raccolta or Collection of Indulgenced Prayers or Good Works* (10 ed., New York: Benziger Brothers, [1908], p. 53), where, besides this incorrect English translation, the invocation in Latin is also made to read incorrectly: "Per sanctissimam institutionem Eucharistiae tuae." Now not this form, but the one we have printed in the first place corresponds with the decree of the Congregation of Rites, 8 February, 1905, which approved this invocation.[4]

Furthermore, this prayer book does not indicate that the invocation under discussion is not prescribed, but may be inserted at the option of the local Ordinary.[5]

This example illustrates the importance of the translator being careful to render the original text of indulgenced prayers faithfully, as well as of the censor seeing to it that the translation is in fact accurate.

EVOLUTION AND THEOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just read, with some surprise, the unsigned review of my book, *Evolution and Theology,* in THE ECCLESIASTICAL REVIEW for June. I leave it to those who have read the book to decide whether it is a fair review, and whether its exceedingly unfriendly tone is justified. The reviewer scolds me for my "audacity" in suggesting that the term "homo" in the Biblical Commission's decree is governed by the term "creatio", —"peculiaris creatio hominis",—and therefore refers to the *soul,* which alone was directly *created.* (For Adam's body was, on any hypothesis, *formed* from preëxisting matter, and not strictly *created.*) The reviewer remarks that "such license in interpreting the plainest term in a canonical decree is enough to indicate the value" of my guidance! I propose to rebut this reflexion by a *tu quoque*. The decree goes on to speak of the "formation of the first *woman* from the first man". Has your reviewer the "audacity" to say that "mulier" here refers to Eve's body only? Or has he the still greater audacity to say that "mulier" here means body and soul, and that Eve's soul was also formed from Adam?

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[4] *Decr. Auth. C. S. R.*, n. 4153; cf. Beringer-Steinen, *op. cit.*, I, n. 305. Neither of these works, of which the former is official and the latter probably the foremost treatise on indulgences, suggests any change having been made in the wording of the invocation. Moreover, the form appearing in the *Raccolta* does not conform to the usage either of the liturgy or of theology—a fact that ought to have warned the author in question against adopting it too readily.

[5] *Ibidem.* So far as the present writer can ascertain, this restriction has not been removed.

ERNEST C. MESSENGER.

North Lodge, Poles, Ware, England.

Dr. Messenger's *"tu quoque"* happens to be ineffectual. (1) *Formatio* is appropriately predicated of something that has extension; *creatio* implies no such restriction. (2) The two phrases of the Commission's decree, *peculiaris creatio hominis* and *formatio primae mulieris ex primo homine,* establish the respective norms of two passages in Genesis, of which the first records a twofold method of producing the first man's twofold nature, while the second explicitly records only the production of a body. (3) *Homo,* not only in canonical sources, but in all human literature, means just one thing, and that a composite being of matter and spirit; *creatio* is acknowledged in all Catholic sources as applicable either to first and strict creation or to production from existing material, and is therefore capable of designating both the operations recorded of the first man, whose "creation" (like his specific nature itself) was in fact "peculiar" on that very account.

REVIEWER.

NON-FASTING COMMUNICANTS.

We are glad to publish the following letter as supplementing our comment in the June number, on a case of receiving Holy Communion after breaking one's fast.

To the Editor, THE ECCLESIASTICAL REVIEW.

In reference to the case in your June issue of a child being permitted to make his First Communion although not fasting, may I be permitted to call your attention to a passage in Pruemmer III, n. 204? "Similiter juxta nonnullos auctores (e.g. Génicot, Cappello, Cornelisse) ex epikeia adhibita licitum est ad gravissima incommoda vitanda, ut neo-sacerdos involuntarie et clam non-jejunus celebret primitias sollemnes; item, ut puer non-jejunus recipiat primam communionem sollemnem."

EUGENE L. L., S.M.

Fribourg, Switzerland.

SUBDEACON AT FORTY HOURS' DEVOTION.

Qu. Should the subdeacon remain *in plano* holding the paten, or should he ascend with the deacon to the altar and standing at the left of the celebrant recite the Sanctus, then turn the leaves of the Missal to the Canon? The Baltimore Ceremonial prescribes the first and Wapelhorst the second. Which is right?

Resp. The "Ritus celebrandi Missam" (VII, 11) requires that in every "Missa Solemnis" the deacon and subdeacon should go up to the altar immediately before the Sanctus, in order to recite it with the celebrant, the deacon standing on the right side of the priest, and the subdeacon on his left.

Yet a decree (No. 2682, ad 30^{um}) of the Sacred Congregation of Rites declares tolerable the contrary custom of some churches, according to which the subdeacon, during the Sanctus, remains at the foot of the altar.

The Baltimore Ceremonial (ninth edition, page 166, fifth line) perhaps had in view this custom, tolerable where it exists; whereas Wapelhorst (tenth edition, page 191, first line) states the rule given by the official text of the Ritus celebrandi Missam.

Ecclesiastical Library Table

RECENT THEOLOGY.

A CONSIDERABLE portion of the recent theological literature centres about the person and the redemptive work of the Word Incarnate. The most valuable contribution in this department is undoubtedly the monumental posthumous work of the Rev. L. De Grandmaison, S.J., *Jésus Christ; sa personne, son message, ses preuves.* Happily, an English translation of this work is now being made, the first and second volumes being already published (Sheed and Ward, England), and the appearance of the third promised before the end of the present year. Father De Grandmaison did not intend to write a life of Christ as such; his aim was rather to present a Christological treatise based on our Lord's biography. The first volume is devoted to a critical study of the sources on which we base our knowledge of Jesus Christ, especially the Gospels and the Pauline Epistles, and to an exposition of the environments—social, political and intellectual—in which Christ lived. The second volume is chiefly a defence of the divinity of our Saviour, in conjunction with which the author trenchantly and convincingly refutes the numerous theories, both ancient and modern, that have been promulgated with a view to overthrowing this fundamental Christian doctrine. His history of non-Catholic Christology from the time of the Reformation down to our own day is especially worthy of commendation.

Christ the King of Glory by Abbot Vonier, O.S.B.[1] is a brief but clear and complete treatise on the Incarnation. The author disclaims any attempt to give more than is contained in St. Thomas's treatise on this subject; yet his own scholarly abilities are manifest in the originality of presentation and in the practical applications of the doctrines treated to present day needs. An example of the latter is his criticism of a common tendency in recent devotional writings: "No suffering, no humiliation, no inferiority of any kind can be predicated with any truthfulness of Christ since the day of His exaltation. . . . We are aware of the fact that much in modern devotional phraseology sounds as if Christ were not in perfect exaltation, as if He were oppressed with sadness by the injustices of His people. For many souls, well-meaning but ill-instructed, the Person of Christ is beheld as an actual sufferer. Such an attitude, indulged in habitually, for it really is sentimental indulgence, would be found to falsify the position of the redeemed soul toward its Redeemer" (pp. 150-151).

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[1] Burns, Oates and Washbourne, London, 1932.

The same sublime doctrine of the Word made Man is the theme of the two-volume work of the Rev. J. Lebreton, S.J., *La Vie et l'Enseignment de Jésus-Christ Notre Seigneur.*[2] This work is the fruit of the author's professorial work at the Catholic Institute during the past decade. He shows himself fully conversant with all the recent studies of the person of our Saviour; and discusses at length many pertinent problems, such as the questions of the census of Quirinius and the date of the last Supper. He believes that the public ministry of Christ lasted at least two years and several months, but that there are no convincing arguments for the theory of three entire years.

In *Die Christologie des Heiligen Thomas von Aquin und die Griechischen Kirchenväter*[3] the Rev. I. Backes presents a thorough exposition of the influence exerted by the early Greek writers on the teachings of St. Thomas concerning the Incarnation. The work is a convincing refutation of the assertion that the Angelic Doctor based his theological system wholly on Latin tradition, to the exclusion of Oriental thought. The author shows that in his confutation of Christological heresies St. Thomas was directly dependent on St. Cyril of Alexandria.

A volume of essays on the Redemption by the Rev. J. Rivière — *Le Dogme de la Redemption; Études Critiques et Documents*[4] — is worthy of note. However, not all would agree with the author that the Pauline concept of redemption does not contain the ideas of sacrifice and of ransom. Dr. Rivière demonstrates that the theory of redemption now current in Latin theology and ordinarily attributed to St. Anselm was taught in substance by the early Fathers.

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[2] Beauchesne, Paris, 1931.

[3] Schöningh, Paderborn, 1931.

[4] Bureaux de la Revue d'Histoire, Louvain, 1931.

Other theological outputs in this connexion are an exposition of the doctrine of Christ's Kingship by Dom Lucien Chambat, O.S.B.—*La Royauté de Christ selon la Doctrine Catholique*[5]—and a history of the controversy whether the Word would have become incarnate if Adam had not sinned, by Father Chrysostom, O.F.M., in *France Franciscaine*, 1931, t. 14.

A striking contrast to these scholarly dissertations is a huge book by a German Jew, Dr. Robert Eisler, entitled in the original *The King who did not Reign*, and in its somewhat abbreviated English version, *The Messiah Jesus and John the Baptist.*[6] The author purports to give a history of Christ and of His precursor; but the writer's methods are astonishing, to put it mildly. He assumes as a basic principle that Christians have either destroyed or tampered with all the original accounts of our Lord's life and so he proceeds to eliminate from the historical records all that is favorable to Christ and to Christianity and to substitute what he believes must have been written originally. In this way he arrives at the conclusion that the Founder of the Christian religion was an itinerant carpenter who strove to persuade the Jews to flee the Roman domination by withdrawing into the desert and living on manna. Unsuccessful in this venture, He led His followers to an armed attack on the Temple, which they captured together with the adjoining Roman fortress. However, He thus antagonized the priests, at whose instigation Pilate recaptured the Temple and the fortress, and crucified Christ between two of His lieutenants. Later the followers of the Messiah, seeing the twin brother of Christ, believed that their leader had risen from the dead. Dr. Eisler even takes pains to describe the Messiah as a crooked hunchback, less than five feet in height, of revolting appearance. According to the same authority, John the Baptist led a rebellion in the year 6 B. C. and died only in 35 A. D., fourteen years after the death of the Founder of Christianity.

The amazing feature of Dr. Eisler's ridiculous hodge-podge is that it is recounted with an appearance of research and erudition. Dom John Chapman, O.S.B. tabulates the work properly in the *Dublin Review*, 1932, I, when he designates it as " an elaborate perversity of learning ".

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[5] Téqui, Paris, 1931.

[6] Methuen, London, 1931.

An outstanding work in the theology of the Blessed Virgin is *La Mariologie de Saint Alphonse*[7] by the Rev. C. Dillenschneider, C.SS.R., edited under the auspices of the University of Fribourg in Switzerland as one of its " Studia ". The scope of the work is far more comprehensive than its title implies. It is in reality an historical study of the attacks on the Catholic cult of the Mother of God, inaugurated by humanism, zealously propagated by Protestantism, fostered by Jansenism, and finally refuted by the post-Tridentine theologians, particularly Saint Alphonsus. The author gives special attention to the arguments for the Catholic mariological beliefs embodied by Saint Alphonsus in his *Glories of Mary*, against the minimizing views of Muratori.

Another commendable work in Mariology, *Unsere Königin*[8] by the Rev. L. Gommenginger, has as its main theme the doctrine that Our Lady is the Mediatress of all graces. The author seems to have touched the heart of the question when he bases his thesis on the divine decree constituting Mary the associate of her Son throughout the entire work of human salvation.

An interesting problem in the history of sacramental theology is discussed by Canon Bittremieux of Louvain in the *Ephemerides Theologicae Lovanienses*, 1932, II, under the caption " L'Institution des Sacraments d'après Alexandre de Halès ". In treating of the sacraments in general Alexander of Hales asserts that all were established by Christ, not only as God but also as Man. On the other hand, when treating specifically of Extreme Unction and of Confirmation, the great Franciscan doctor ascribes their institution to a period subsequent to our Lord's Ascension. In fact, he expressly affirms that Confirmation was established by the Council of Meaux in the ninth century. How can this apparent contradiction be reconciled? Canon Bittrimieux believes the solution of the difficulty to be that Alexander upheld the theory of *institution by insinuation*. This is something different from the theory of the determination of the matter and form by Christ *in genere*

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[7] Vrin, Paris, 1931.

[8] Schöningh, Paderborn, 1931.

tantum—a theory that has many defenders at the present day. Institution by insinuation signifies that our Saviour, either personally or through the ministry of the apostles, performed a rite which was not yet a sacrament; subsequently—even after the death of the apostles — the Church through a special inspiration and authorization of the Holy Ghost raised this rite to the dignity of a sacrament. With this theory as a basis, Alexander concluded that Extreme Unction was insinuated in the anointing of the sick performed by the apostles at the behest of Christ during His public ministry (Mark 6: 13) and formally instituted by the apostles after our Saviour's ascension; while Confirmation was insinuated by the ceremony of the imposition of hands performed on the baptized by the apostles (Acts 8: 15-18), and formally instituted only in the ninth century. The views of St. Bonaventure and of other coëval theologians were along similar lines.

The theory of institution by insinuation could no longer be defended in view of the Tridentine definitions regarding the origin of the seven sacraments; yet at the time when it was broached it was by no means untenable. Moreover, it exemplifies the endeavors of the schoolmen to reconcile with historical facts as they knew them the traditional principle that Christ was the author of all the sacraments of the New Law.

In speaking of sacramental theology, mention is due to the detailed history of the ceremonies and customs surrounding the administration of each sacrament, which has recently come from the pen of the Rev. A. Villien of the Catholic Institute of Paris—*Les Sacraments; Histoire et Liturgie.*[9]

Echoes of the controversy inaugurated by the Rev. M. De la Taille in his *Mysterium Fidei* are still being heard. It will be remembered that one of the views defended by the learned Jesuit is that the Last Supper and the Cross constituted only one numerical sacrifice—the former being the ritual oblation, the latter the real and bloody immolation. The most diffuse argumentation against this opinion is a work in Spanish that appeared in 1930—*El Sacrificio de la Ultima Cena del Senor segun el Concilio Tridentino*—by Father Alonso, S.J. In the *Irish Ecclesiastical Record* for February 1932 the Rev. M. D. Forrest, M.S.C. presents a summary of this work. Father

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[9] Gabalda, Paris.

Alonso's thesis is that the Council of Trent taught that the Last Supper was a complete and perfect sacrifice, distinct from the sacrifice of the Cross, which was also complete and perfect. Father Forrest is much impressed by the arguments of the Spanish Jesuit, but at the same time he alludes favorably to the rebuttal given by Father De la Taille in the pages of the *Gregorianum.*[10]

The very antithesis of Father Alonso's opinion is advocated in the *Irish Ecclesiastical Review* for January 1932 by the Rev. W. Moran, D.D. of Maynooth. Relying principally on the fact that the Fathers of Trent refused to incorporate in their decree on the Last Supper the statement that Christ on that occasion offered a " true and proper Sacrifice", Dr. Moran proposes the opinion that the Last Supper was not even a part of a real sacrifice. The only real sacrifice offered by our Lord during His earthly life, he believes, was that of the Cross. Christ made an oblation at the Last Supper, it is true (" corpus et sanguinem suum sub speciebus panis et vini Deo Patri *obtulit* ", said Trent), but it was only an oblation that bound him to the sacrifice of the Cross. This oblation did not make one sacrifice with the immolation of Calvary—as Father De la Taille holds—since it was not sufficiently united with the events of Good Friday to form with them one ritual act. It can be said therefore to have remained an incomplete sacrifice—that is, it was incomplete *in ratione sacrificii realis.*

Any light thrown on the administration of Penance in the early Church is deeply appreciated by theologians. Dr. J. Hoh, writing in the *Zeitschrift für Katholische Theologie,* 1932, II, gives a synopsis of the doctrine of Clement of Alexandria on Penance gleaned from his various writings. Some have contended that Clement regarded a serious sin committed by a baptized person as unpardonable; but the truth is that Clement allows the baptized one opportunity of doing penance. The reason why he holds the repetition of penance to be impossible is because he cannot conceive how one who falls a second time after doing penance can be sincere in his contrition. The forgiveness of sins through a sacrament, by ecclesiastical authority, is implicitly affirmed by Clement, in that he stresses the fact that it is the Church as the representative of God that imparts forgiveness. Clement proposes as one of the ordinary conditions of reconciliation that the sinner choose some faithful Christian to act as his counsellor and advocate. In this last point we find an example of the active coöperation of the body of the faithful in the exercise of the ecclesiastical power, which appeared so prominently in the functioning of the primitive Church.

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[10] Cf. ECCLESIASTICAL REVIEW, June, 1931, p. 642.

In the *Gregorianum* 1932, I, the Rev. R. Marino, S.J., deals with the formidable problem of the degree in which former merits revive in the soul of the justified sinner. The writer proposes a view which he believes expresses the mind of St. Thomas, whose teaching on the subject has furnished a basis for no little controversy.[11] According to Father Marino, the repentant sinner receives by reason of his penance the right to restoration of all his previous merits; but that this right may become completely efficacious—that is, that the merits may be restored *in actu secundo*—he must be disposed in proportion to the degree of his former measure of charity. If his repentance is not equal to this standard, then he receives only that degree of revived merits that corresponds to his present dispositions. If later he elicits acts of charity proportionate in intensity to his former state, all the previous merits are restored to him *in actu secundo*.

The Oriental Institute of Rome has published another valuable theological treatise—a study of the doctrine of the Eastern separated churches concerning Extreme Unction, by the Rev. T. Spacil, S.J. The author gives a very interesting account of the various views and practices connected with this sacrament by the Christians of the Orient. Many abuses have crept into its administration, so that doubtless it is frequently administered invalidly. In fact, it has sometimes been given to the dead by the Eastern schismatics. However, in general this sacrament is held in high esteem in the East, and its administration is surrounded with a greater wealth of ritual than is customary in the Western Church.

A new edition of the work of Cardinal Van Rossum, *De Essentia Sacri Ordinis*, has appeared. The author defends the same view that he upheld in his former edition—that the entire essence of the ordination to the priesthood consists in the imposition of hands with the accompanying prayer. Cardinal Van Rossum adds a rejoinder to the arguments adduced against his views by Fathers Hugon, O. P. and Galtier, S.J.

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[11] *Summa*, P. III, Q. 89, a. 5.

That a person cannot validly administer a sacrament to himself—excepting the Holy Eucharist, in which the confection is really distinct from the administration—is a doctrine admitted by all theologians, and demonstrated by the practices of the Church and by ecclesiastical decisions. It is not easy, however, to give intrinsic reasons for the necessity of this condition, which seems to be imposed by divine law. In the *Periodica de Re Morali, Canonica, Liturgica,* 1932, II, the Rev. John Umberg, S.J. essays to argue to this requirement from the very nature of the sacraments; and although his proofs cannot claim a more solid basis than supreme congruity, they bespeak the author's keen perception of the place occupied by the sacraments in the life of the individual Christian and of the body of the Church. Father Umberg first gives reasons for the necessity of this condition for each sacrament individually, then for all in common. The latter arguments are two in number—first, because the social character of the Christian religion prescribes that no one can be saved except with the coöperation of his fellow-men; second, because the reception of a sacrament is a symbol of union in faith, and for such a signification to be verified, at least two persons must be together.

The *Australasian Catholic Record* for January contains an illuminating article by the Rev. Cornelius Roberts on "The Living and the Dead". The writer discusses the question whether those who will be living at the end of the world will actually die, or will be transferred immediately to a state of immortality. Father Roberts prefers the view, which is more in accordance with tradition, that all men will pass through the gates of death. This opinion squares better with the statements of the New Testament, he believes, and also safeguards better the principle of a general resurrection.

We are apt to imagine that the eschatological ideas of the Jews were very vague and materialistic. In the *Biblica,* 1932, II, the Rev. J. B. Frey writes on *La Vie de l'au-delà dans les Conceptions Juives au temps de Jésus-Christ.* Basing his conclusions on the rabbinical writings and on the apocrypha as well as on the books of the Old Testament, Father Frey shows that a very adequate doctrinal system regarding the life beyond the grave prevailed among the Jews at the time of Christ. With the exception of the materialistic Sadducees, they admitted the immortality of the soul, an eternal reward for the just and an eternal punishment for the wicked, an expiatory state corresponding to Purgatory, the possibility of the living rendering aid to the dead, and even the belief in the intercessory power of the departed for the living. They also believed in a general judgment, although they were inclined to confuse this with the coming of the Messias.

The recent work of the Rev. E. C. Messenger, *Evolution and Theology*, which was reviewed in the June issue of THE ECCLESIASTICAL REVIEW, has been extensively commented on by European periodicals. The reviewers unanimously praise the erudition of Dr. Messenger and his courage in undertaking the solution of so difficult a problem; but there is evident a note of hesitancy regarding certain of his views and statements. For example, his interpretation of the *rationes seminales* of Saint Augustine does not seem convincing. Canon Bittremieux of Louvain believes that Dr. Messenger has interpreted too broadly the principle of St. Thomas, " God avails Himself of secondary causes when it is possible ". The greatest objection seems to be Dr. Messenger's explanation of the production of Eve from the body of Adam through an active instrumental causality, somewhat after the manner of a parthenogenesis.

It must be admitted, however, that the liberal attitude taken by Dr. Messenger toward the question of evolution is manifested by other Catholic writers also. The Rev. J. Paquier in his book *La Creation et l'Evolution*[12] states that the theory of the absolute immutability of species has no defenders nowadays, that Catholic tradition has nothing to say against evolution, that the Bible and Catholic doctrine teach nothing regarding the origin of life and spontaneous generation, that the Biblical Commission in its response of June 30, 1909, made no declaration contrary to Transformism, etc.

The recent discovery of anthropoid fossils in China, classified by scientists under the generic designation of *Sinanthropus*

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[12] Lecoffre, Paris, 1931.

Pekinensis, has occasioned some discussions as to the place to be assigned to these primitive creatures in the scheme of creation and in the history of revealed religion. The Rev. Humphrey Johnson, Cong. Orat., writing in the *Dublin Review* for April 1932, regards it as a well-established fact that *Sinanthropus* was a man-like creature of great antiquity who used tools and fire. However, he believes that this fact does not prove that the creature was a man—that is, a being with a spiritual soul. " For a long time ", he says, " we have been accustomed to thinking that the first creature who chipped stones must necessarily have been a man, as we understand the term, that is to say, a rational animal. Such an assumption seems gratuitous. A creature possessed of a merely sensitive soul, but with a larger brain and more highly specialized nervous system than the great apes may well have been capable of performing actions more complicated than theirs." Several years ago Father Johnson in the same periodical proposed the opinion that there may have been a race of men on earth before our present race — indeed, for a time perhaps even simultaneously with the latter. However, he safeguards the doctrine of original sin by averring that these primitive humans or subhumans never intermarried with the descendants of Adam.[13]

Writing on the same subject in the *Stimmen der Zeit* for April 1932, the Rev. F. Ruschkamp, S.J. accepts *Sinanthropus Pekinensis* as a member of our race, although he regards this primitive man as much inferior in brain capacity to modern man, and as prior to the Neanderthal man. However, Father Ruschkamp protests against depicting these creatures as idiots in point of mental development.

The recent elevation of St. Albert the Great to the dignity of a Doctor of the universal Church has stimulated the interest of scholars in this great mediæval Dominican and in his writings. The Rev. G. Meersseman, O.P., in his *Introductio in Opera Omnia Beati Alberti Magni*,[14] discusses the authenticity and the chronological order of the various works attributed to St. Albert. He admits that many questions regarding the Saint's writings are still open to discussion because there has not been as yet any extensive critical examination of his works.

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[13] ECCLESIASTICAL REVIEW, Sept. 1928, p. 318.

[14] Beyaert, Bruges, 1931.

Writing in the *Nouvelle Revue Théologique* for April 1932 on " La Vocation Scientifique de Saint Albert le Grand ", the Rev. L. Rousseau, O.P. describes the conflicts that prevailed even in the bosom of the Church among the various philosophical schools during the first part of the thirteenth century, and claims for St. Albert a prominent rôle in the establishment of the aristotelian system as the recognized philosophy of Catholicism. It was Albert who purged the writings of the Stagyrite of their pagan errors and vindicated his true teachings against the erroneous interpretations of the Arabian commentators. However, the writer admits, St. Albert left much to be accomplished in the elucidation of the aristotelian system, and this was the work undertaken by St. Thomas.

The entire second and third numbers of *Angelicum* 1932 are devoted to a symposium on St. Albert. The leading article is an eloquent panegyric pronounced recently on the Saint in Rome by Cardinal Pacelli. There is also an excellent article on the Mariology of St. Albert contributed by the Rev. M. Cordovani, O.P. In accordance with the views current in his time, the Saint regarded Mary as having been conceived in original sin; and the reason he adduces is because she herself did not come into the world by a virginal conception. However, Albert ascribes to the Mother of God many sublime prerogatives such as immunity from all actual sin and the office of mediatress of all graces.

An excellent idea is expressed in an article on " The Pope and Foreign Missions " by the Rev. H. Ahaus in the *Clergy Review* for May 1932. The writer voices the opinion that the dogmatic basis of the foreign mission work undertaken by the Church is not primarily the saving of souls—though this necessarily enters into it—but rather the establishment of the visible Church of Christ in every part of the world. This is the reason why our present Holy Father, who has done so much toward the promotion of missionary activities, is so insistent that the Church shall be put on a solid footing in those lands where this has not yet been done, and that it have all that naturally belongs to its normal organization including a native clergy and native religious congregations, and even the inauguration of the contemplative life among the converts. Father Ahaus quite appositely recommends that the theology of foreign missions be treated explicitly in our text-books, and mentions a number of Catholic universities in which a special course in " Missiology " is being given.

A work on the Holy Eucharist from the pen of Yngve Brilioth, professor of theology in the Lutheran university of Lund, has won considerable attention in Europe, and has been translated into English under the title *Eucharistic Faith and Practice, Evangelical and Catholic.*[15] The writer aims to present a complete doctrinal and liturgical history of the Holy Eucharist; but he is patently anti-Catholic. For example, he omits the Eastern and post-Tridentine aspects of his subject. His purpose seems to be to foster union between the Swedish and the English Churches; hence, his statements are invested with an appropriate vagueness. On the one hand, he asserts that " any physical identification of the bread and wine with the material flesh and blood of Jesus is impossible "; and that there cannot be any " localizing of the presence in the elements "; but on the other hand he assures us that " the predominant thought is that of the personal presence of the Saviour " and that the presence is " associated with the bread and wine ".

A very different attitude is making itself apparent in a school of Lutheran thought in Germany—namely, an approach toward Catholicism. One of the recent productions of this school has for its theme the relation between religious consciousness and revelation — *Das Metareligiöse, eine kritische Religionsphilosophie* by Dr. O. Bauhofer.[16] The author's thesis is that man can acquire no certainty of the existence of God save from revelation; hence, revelation is of absolute necessity. While this principle is in opposition to the Catholic doctrine that the knowledge of God's existence can be acquired by natural reason, there is at the same time an encouraging tendency in this new religious system inasmuch as it implies a turning from the Protestant and Kantian principles of subjectivism and immanentism to the recognition of the necessity of the objective for the acquiring of religious truth. There is a marked similarity between this new trend in Germany toward the old Church and the movement that was inaugurated in England a century ago by the Tractarians of

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[15] S. P. C. K., London, 1931.

[16] Hinrichs, Leipzig, 1930.

Oxford; and to urge the parallel further, a resemblance in mentality and sincerity can be detected between Dr. Karl Barth, the acknowledged leader of this new school, and John Henry Newman.

Various views have been proposed as to how Luther's doctrinal system originated and developed in the mind of its author. Some have placed the beginnings of his departure from Rome in the study of nominalistic philosophy, others in the conflict concerning indulgences. In the *Nouvelle Revue Théologique* for March 1932, the Rev. L. Wyckens, S.C.J. proposes a theory that would place the origin of Lutheranism in personal rather than in doctrinal concerns. Beginning with 1510 Luther played a prominent part in the controversies being waged in the bosom of his Order between those who favored a revival of strict monastic discipline and those who were lax in observance. Luther vehemently opposed the former, and bitterly inveighed against their external religious practices as vain hypocrisy. In this way he arrived at the doctrinal tenet that man's own works are of no avail toward salvation; and from this negative conclusion he came to the positive principle that forms the basis of his doctrinal system, that faith is the sole and sufficient requisite for justification.

The charge that the English Church of the middle ages regarded itself as independent of papal jurisdiction is ably refuted in a recent work by a Protestant scholar, Mr. Z. N. Brooke, entitled *The English Church and the Papacy from the Conquest to the Reign of John.*[17] The author shows that although William the Conqueror strove—and with partial success—to set up a barrier between England and Rome, he never denied the headship of the Pope, but merely wished to inaugurate the *de facto* policy that existed on the continent, where the episcopate was subordinate to the civil power. However, with the growth of canonical studies among the clergy, the bishops arrived at a clearer recognition of the papal prerogatives, and thus the control of the secular arm was gradually broken. The climax came in the struggle between Henry II and St. Thomas à Becket. When Henry strove to effect a dissociation with Rome in the Constitution of Clarendon, the bishops unhesitatingly chose the side of the Pope.

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[17] Cambridge University Press, 1931.

Criticisms and Notes

ASPECTS OF THE NEW SCHOLASTIC PHILOSOPHY. By Associates and Former Pupils of Dr. Edward A. Pace. Edited by Charles A. Hart, Ph.D. New York: Benziger Brothers. 1932. Pp. xii+312.

This is an important volume. Originally proposed and subsequently planned and edited by Dr. Charles A. Hart, it appears as a tribute to Monsignor Edward A. Pace, head of the department of Philosophy at the Catholic University of America and first President of the American Catholic Philosophical Association, on the occasion of his seventieth birthday. The number, variety and intrinsic worth of the several contributions are an indication of the influence that Dr. Pace has had on the minds of his associates and students and of the esteem in which they hold him.

In token of the three fields of thought and action in which Dr. Pace has been prominent and productive for over forty years, the essays in this volume are concerned with philosophy, psychology, and education. In addition to these essays on specific subjects, the Right Rev. James H. Ryan, Rector of the Catholic University of America, gives a graceful and sympathetic study of Dr. Pace as a philosopher, educator and writer. The titles of the various articles on philosophical subjects give an indication of their nature. They are: Neo-Scholastic Philosophy in American Culture, by Dr. Hart; The Significance of Suarez for a Revival of Scholasticism, by the Rev. John F. McCormick, S.J., of Marquette University; The New Physics and Scholasticism, by Dom Francis Augustine Walsh, O.S.B., of the Catholic University; The New Humanism and Standards, by Dr. Leo R. Ward, C.S.C., of Notre Dame University; The Purpose of the State, by Dr. Edward F. Murphy, S.S.J., of Epiphany Apostolic College; The Concept of Beauty in St. Thomas Aquinas, by Dr. Gerald B. Phelan, of St. Michael's College, Toronto; The Knowableness of God, by Dr. Matthew Schumacher, C.S.C., of St. Thomas College; The Modern Idea of God, by Dr. Fulton J. Sheen, of the Catholic University.

Such a list as this provides an embarrassment of riches. In view of the uniform excellence of these essays, it is difficult to mete out special praise to any one chapter. In view of their variety, each possesses its own particular interest and importance. In their totality as well as in their variety—and they must be considered in both ways—they testify to the fact that the Scholasticism of the twentieth century is even more comprehensive in its reach than was that of the thirteenth century. One cannot, however, refrain from quoting from Dom Francis Augustine Walsh's essay on the New Physics and Scholasticism. Writing with his accustomed brilliance, penetration and grasp of principles, Dr. Walsh passes a considered and competent judgment on the relations of physics and metaphysics. In conclusion he writes: "It does not seem improbable that the conception of matter and form will return to science. For something else than a mathematical or ordinary chemical formula is needed to register all that takes place in chemical change, radiation, stimulation of the senses, and other phenomena which now take pages to describe. A system of potentiality and determinant clearly worked out undoubtedly would find a place. It is the only escape from the pitfalls of idealism. If energy alone is found in the universe, many phases of reality are left uninspected. Idealism sets up a metaphysics incompatible with reason and a physics incompatable with ordinary experience. It takes away the fuel under the pretense of watching the fire; it removes the foundation while claiming to build the house. On the other hand, the old materialism is gone; if anything of it remains, it has put on the garb of a refined skepticism, or buried itself in a maze of cryptic formulae. The safe middle path must be restored. Mind still demands of nature its ultimates; it leaps the gap between appearance and that which is, which has proper being, initiative reality of its own. It refuses to confound appearances with essence; it says that the ontological real, the subsistent thing, is in the universe, and nothing has yet occurred in any department of science to cause it to be thrown away" (pp. 58-59).

The essays on psychological and educational subjects are five in number. They are: The Analysis of Association by Its Equational Contents, by Dom Thomas Verner Moore, O.S.B., of the Catholic University; Character and Body Building in Children, by Sister M. Rosa McDonough, Ph.D., of St. Augustine's Noviciate, Hartford; The Moral Development of Children, by Sister Mary, I.H.M., Ph.D., of Marygrove College; Medieval Education, by the late Bishop Shahan, and The Need for a Catholic Philosophy of Education, by Dr. George Johnson of the Catholic University. Here again, as in the philosophical studies, one finds the desired union of modern fact and ancient principle, of philosophic breadth of view and scientific observance of detail.

Monsignor Ryan's essay, entitled "Edward Aloysius Pace, Philosopher and Educator", is clear and revealing in its brief sketch of Dr. Pace's life and in its estimation of him in his several characters as teacher, writer, scholar and philosopher. Born in Starke, Florida, on 3 July, 1861, Dr. Pace received his higher education in Rome, Leipzig, Louvain and Paris. Since 1891 he has been at the Catholic

University of America, and for over forty years he has put his deep and abiding impress upon the mind of Catholic America. He has taught and directed students; he has preached and lectured; he has served both Church and State in various high positions; he has promoted and aided such projects as the Catholic Educational Association, the *Catholic Encyclopedia* and the American Catholic Philosophical Association; he has put his ideas on education, psychology and philosophy before the world in an ever-lengthening series of essays and addresses. Dr. Pace's part in the creation of the *Catholic Encyclopedia* alone is enough to distinguish a career, but this was only one of his achievements. To appreciate this fact one must read Dr. Ryan's essay. In it are found suggestive analyses of Dr. Pace's mind and work, revealing references to his style and method, a just and grateful expression of what he has meant to Catholic thought and action in America.

It is to be hoped that *Aspects of the New Scholastic Philosophy* will have a wide and continued acceptance by all who have a genuine interest in philosophy in America. The man to whom this work is addressed and the diversity and merit of its several chapters make it a work that is important and notable in more than one sense. It is by nature an abiding contribution to the most vigorous and influential of modern philosophies.

DIE BEIDEN MAKKABAERBUCHER UBERSETZT UND ERKLART. Bévenot, Hugo, O.S.B. Bonn; Hanstein. 1931. Pp. xii+260+2 Karten.

This volume forms part of a Catholic Collection "Die Heilige Schrift des Alten Testamentes" edited by Franz Feldmann und Heinr. Herkenee. So far, twelve volumes have appeared. The present work is divided into two parts, an Introduction and a Commentary. In the first part, after giving a well-chosen Bibliography the author takes up successively the following topics: original title and short analysis of the two Books; author, date, and sources; the geography of the Books; the Seleucidae and their relation to Hellenistic culture; chronology and methods of fixing dates; principal generals, campaigns and armies; character and aim of the Books; theology of the Books and their inspiration and canonicity; text and versions.

The commentary is very exhaustive. Father Bévenot is very familiar with his subjects and knows all important contributions on the Books. He states difficulties without fear and his explanations are generally perfectly reasonable and acceptable. Many of these, like the two accounts of the sickness and death of Antiochus

Epiphanes (1 Mac. 6: 1-17 and 2 Mac. 9), are shown to be so similar that they suppose the same Hebrew-Aramaic sources. Differences are not contradictions and we have a problem similar to the Synoptics. Difficulties arising from difference of numbers are of the same nature as in the rest of the Bible. We know how easily numbers are confused in the inscription.

The work of Father Bévenot is seriously done and we recommend it to all Biblical students.

JOHN HEALY, ARCHBISHOP OF TUAM. By the Rev. P. J. Joyce, B.D., B.C.L. Dublin, M. H. Gill and Son. 1931. Pp. xvi+330.

This book is in the nature of an apologia. The author, who was an admirer of Archbishop Healy in life, attempts here to vindicate him for posterity. Whether he needs such vindication may be doubted, as the causes with which the Archbishop associated himself are now dead issues. Archbishop Healy's public activities lay in the period when Ireland was passing through the nationalistic, economic, and political movements which resulted in the establishment of the Irish Free State. These movements had many phases, social, industrial, religious and linguistic, and, apparently, on none of them did John Healy, as Professor at Maynooth, as Coadjutor Bishop of Clonfert, or as Archbishop of Tuam, see eye to eye with the majority of his fellow countrymen. He was gifted with the faculty of forcible expression, and, as the author notes, this faculty did not endear him to others equally concerned about the fortunes of Ireland and equally gifted with the faculty of coining opprobrious epithets and appellations. He was branded as "a landlord man, when the landlords had Ireland by the throat; a Tory when the Tories were the uncompromising opponents of Home Rule, and a Castle bishop when the Castle was known as the ante-chamber of hell." The author's purpose is to relieve the Archbishop's memory from the obloquy which such appellations convey to the minds of the Irish people.

The work is a tribute of veneration for a man whom he first saw at an assembly of the Irish Hierarchy in Maynooth, when, as he says, the Archbishop's "massive frame, his flashing eyes, his ruddy complexion which seemed to deny that he dined exclusively on locusts and wild honey, attracted the amused attention of the students in the hall." This first impression of the man's personality was deepened by later experience and the author finds little to censure in the attitude the Archbishop took on public questions, and much to praise in his attainments as a preacher and writer and in his administration as a prelate. The Archbishop's place as a critic and historian is now definitely settled, and in the upheaval following the Sinn Fein movement, his activities in the public affairs of Ireland passed into oblivion. The work is valuable as a reminder of times that are gone, and of a class of men that disappeared with a condition of Irish life that has vanished forever.

A HISTORY OF THE CATHOLIC CHURCH. By the Rev. Fernand Mourret, S.S. Translated by the Rev. Newton Thompson, S.T.D. Vol. I, Period of Early Expansion. B. Herder Book Co., St. Louis. 1931. Pp. xxx+636.

This is the second in this series of volumes on the history of the Church to be translated into English. Another volume, covering the time of the Renaissance and the Reformation, appeared two years ago. The present volume deals with the affairs of the Church from its foundation to the end of the period of persecution. The plan of the work differs notably from that usually followed by writers on the general history of the Church, and from the traditional method used in the preparation of manuals of Church History for the class room, inasmuch as the author has attempted to observe a strictly chronological arrangement. The divisions of the work and the disposition of the chapters are based on the varying stages through which the Church passed in its relations with the imperial Roman State. Though this method does not tend to bring out clearly the numerous problems and difficulties of the Church in its multifarious fields of activity, it may have the advantage of calling attention to the irresistible march of Christianity against the apparently insurmountable obstacles it was called upon to overcome. There is a notable absence of reference to the works of German authorities, Catholic or non-Catholic, a lack which the author might, perhaps, justify by his copious use of the best among the French writers. A comparison of this volume with the recent work by Kirsch (*Die Kirche in der antiken Griechisch-Roemischen Kulturwelt*), is an illuminating illustration of the difference in the historiographical methods of Catholic authors. The translator has caught the spirit of the original, but he might have been a little more careful in his footnotes and references: note 30 (p. 321) is incorrect; it should read, Lampr. Vita Alex. Sev. XXIX, 2. The quotation from Lacantius (p. 583) might have been more usefully credited to the American edition of the Ante-Nicene Fathers. Throughout the book many things are taken for granted, or on the basis of a probable conjecture. Evidence for these assumptions is often entirely lacking, as, for instance, when speaking of the conviction of the Christians in the third century that their religion was actually tolerated, the author says: "This conviction must have become firmly established under Philip." Such a system of presenting historical fact should be carefully avoided.

ON THE GOVERNMENT OF GOD. A Treatise wherein are shown by Arguments and by Examples drawn from the Abandoned Society of the Times the Ways of God towards His Creatures. Indited by Salvian Presbyter of Marseilles and Master of Bishops, as a Warning and Counsel. This fifth Century Polemic done into English by Eva M. Sanford, Western Reserve University. New York, Columbia University Press. 1930. Pp. x+241.

Since the publication of Dill's *Roman Society in the Last Century of the Western Empire*, the English-speaking world has become increasingly aware of the significance of Salvian's writings as a prime source for the social history of the Church. On more than one occasion in the past there has been a similar revival of interest in the works of this acute but unsparing critic of the social degeneration of his times. When he wrote, social collapse and political disintegration were all around him. Though Christian moralists from the time of St. Paul had called attention to the laxity in personal conduct and the depravity in social conditions which marked Roman society, no writer in the early Church undertook his task in a more scientific and systematic fashion than this learned priest and teacher of Lenins and Marseilles. One reason for the strange manner in which his works have been neglected, even by Catholic authors, is that his works were not easily accessible until recently in a good edition. With the publication of this satisfactory volume Salvian should come into favor again among preachers as offering to them illuminating parallels to drive home the need of adhering to the teachings of Christianity if the world is to be saved from the disasters which brought Rome to destruction. The author in the Introduction calls attention to the fact that "the French clergy during four centuries found that he furnished material so appropriate to the personal vices and social disorders of their own times that they emulated the older bishops of Gaul in preaching Salvian's sermons instead of writing their own."

Salvian will be equally useful to historians and to workers in the field of charity. No writer has painted a more graphic picture of the poverty and miseries of any time than that to be found in his pages, and it is not without significance that his analysis of the causes of the suffering which he saw around him coincides with the utterances of the present Pontiff in his recent Encyclicals.

The Introduction to the volume contains all that most readers will desire to know about the life and character of Salvian, though it is to be regretted that the author should have been betrayed into interpreting his exhortations to the rich to give generously of their goods to the Church as being "perilously close to the purchase of absolution". This statement has neither literary nor historical justification. A laudable desire is manifest in the Introduction and the notes to hold the balance evenly and to avoid the exaggerations into which many critics have fallen. If necessary, some of these critics are rapped sharply over the knuckles as when we are told that "the scholars of the sixteenth century were not unlike some of our own days in considering those ages dark of which they knew little."

A SHORT HISTORY OF THE POPES. By Professor Francis X. Seppelt, D.D., and Professor Clement Loeffler, Ph.D. Authorized adaptation from the German by Horace A. Frommelt. Herder Book Company, St. Louis. 1932. Pp. iv+557.

This work is unequally divided between the lives of the Popes in different epochs of the history of the Church. Very little space is given to the Popes in the earlier centuries, and, though fuller treatment is accorded to the medieval Pontiffs and to those of modern times, the principal stress is laid on the lives of the Popes since the beginning of the nineteenth century. In a work of this kind such an arrangement has the advantage of omitting much that is accessible in ordinary books of reference and in offering in a systematic form, material, such as that included under the lives of the last four Popes, which is not otherwise easily found. The work is a condensation of the best in the writings of Mann, Pastor, and other reliable historians of the Papacy, and will be useful as an acceptable introduction to a knowledge of the character, the achievements and the times of the long line of men who held the exalted place of successors of Saint Peter. It is not a work of erudition filled with recondite notes and elaborate bibliographies, but its usefulness as a work of ready reference for the ordinary reader will not thereby be considerably impaired. It offers a useful counterbalance to such a work as Mary Bell's *Short History of the Papacy*, which, though conceived in much the same fashion, is executed in an entirely different spirit, and lacks many of the elements of excellence this possesses, through failure to grasp the significance of many recent developments in the history of the Papacy.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vols. XXI and XXII, Sixtus V (1585-1590), Urban VII (1590, Sept. 14th-Sept. 24th), Gregory XIV (1590-1591), Innocent IX (Oct. 29th-Dec. 30th). B. Herder Book Co., St. Louis. 1932. Pp. xxxvi+453 and xviii+467.

These two volumes are, in the main, devoted to the pontificate of Sixtus V. The short reigns of his three successors, extending over a period of little more than fifteen months, are briefly but adequately dealt with. Few men in the annals of the Papacy were confronted with graver difficulties for Church and religion than those with which Sixtus V was called on to contend during his short but extraordinarily active pontificate. He was born of very poor parents not far from Ancona, and owed his education to an uncle who was a member of the Franciscan Order. He became a Franciscan himself, and from the time of his ordination, his remarkable powers as an orator, his zeal for education, but above all, his gifts as an organizer and reformer within his own order, drew to him the favor of the Popes, and secured for him the episcopate and subsequently a place in the Sacred College.

Pastor's presentation of his life is in accordance with the general plan which runs through this series of lives—the discussion of the Pope's activities by topics and localities rather than in chronological sequence. In the case of Sixtus V, this method has the advantage of throwing into clearer light the multifarious and world-wide duties and problems with which he had to struggle from day to day during his administration. That the number and the magnitude of the problems devolving on the Pope did not overwhelm him and that the historian can attribute to him not only a large, but almost a complete measure of success in his undertakings, is to be attributed to his clear grasp of the needs of the Church in all parts of the world and to his inflexible will in putting into effect the plans, which, it would seem, he conceived at the moment of his election.

Although Luther had been dead forty years when Sixtus V came to the throne, the dangers of the Protestant revolt had by no means subsided, and while there was hope that in some countries, as England, the Church might regain some of the lost ground, the danger of fresh defections, as in the case of France, was still very grave. The dynastic struggles in France, the renewed hostility between France and Spain, and the constant appeals to the Papacy to intervene in their quarrels made the position of the Papacy extremely delicate and exposed all of its decisions to the gravest consequences for the well-being of the Church. Pastor has written no more scholarly and searching pages than those which he devotes to the history of the diplomatic relations between Sixtus V and the rulers of these two countries. The negotiations lasted during the entire pontificate and nobody will seriously question the accuracy of the conclusion that the consummate tact and foresight of the Pope was the reason why France was saved for Catholicism and why it retained its position as a self-contained and autonomous political entity. The genius of the Pope was no less strikingly manifested in his relations with other countries. His chief claim to fame and recognition will, perhaps, rest on his promotion of ecclesiastical studies, his reorganization of the internal administration of the Church, his administration of the Papal States, and his rebuilding or reconstruction of the City of Rome. All these are perpetual memorials of his greatness. The era which commenced with his establishment of the various Congregations of Cardinals may be said to have culminated in the reforms of Pius X and the publication of the New Code of Canon Law. The manner in which he rebuilt the City of Rome is a perpetual monument to his far-seeing plans and to his vision of what the centre of Christendom should be.

Those who are acquainted with the former volumes in this series of translations do not need to be told of the excellence of the work of the translators, nor of the wealth of bibliographical material which is placed at their disposal.

PRATICA DELL' ORAZIONE MENTALE. Part I. Introduzione ed edizione critica del P. Umile da Genova, O.M.Cap. Mattia Bellintani da Salò.

Mattia da Salò was a Capuchin of the latter half of the sixteenth century and was born in Italy in the village of San Pietro de Liano in 1534. He taught logic and theology in various colleges of his order and was for fifty years one of the popular preachers of his day, preaching not only in Italian but also in French and German. His unpublished scientific writings are mostly of an historical character; but he published a number of works on ascetic theology, living out what he taught in an austere and holy life. He died in his convent at Salò in 1611.

The present work was written at the invitation of St. Charles Borromeo. It is one part of a book that originally extended to four parts. It consists of a preliminary introduction in which Mattia da Salò discourses on prayer and the method he recommends for making mental prayer with a minimum of distraction. This is followed by fifty-two meditations on the birth, life, and Passion of Christ. Twenty-two of these meditations are devoted to the Passion.

The treatment of prayer by Mattia da Salò will in our day present nothing with which the ordinary reader is not familiar. It will be helpful to anyone who wishes to follow it and the meditations he has written out will be of value to one seeking something to tie down his wandering thoughts.

From the title page it appears that this work is the first volume of the ascetic mystical section of the Bibliotheca Seraphico-Capuccina.

GESCHICHTE DER PAPSTE SEIT DEM AUSGANG DES MITTELALTERS MIT BENUTZUNG DES PAPSTLICHEN GEHEIM-ARCHIVES UND VIELER ANDERER ARCHIVE BEARBEITET. Geschichte der Päpste im Zeitalter des fürstlichlen Absolutismus. Von Ludwig Freiherrn von Pastor. Benedikt XIV. und Klemens XIII. (1740-1769). XVI Band, I. Abteilung. B. Herder Book Co., St. Louis, Mo. Pp. xxiv+1011.

This is the first part of what will be the concluding volume of Pastor's History of the Popes. The second part will be ready in the near future. Though the venerable author of this monumental undertaking did not live to see the publication of the later volumes or to put the finishing touches to his work, he left the material he had collected in such an advanced stage of preparation that one is amazed when reading this the final volume to note what a comparatively small portion of the work has been done by the group of scholars who prepared Pastor's manuscript for the press. It is also to be noted that, though the final revision did not pass through Pastor's hands, this volume has been prepared with such a thorough knowledge of his method that it exhibits all the characteristics of the best of his earlier volumes. An indication of the immense labor involved in the preparation of this section of the last volume may be found in the fact that this extensive survey of two pontificates covers only thirty years of the history of the Church. The life of Benedict XIV brought out all that was best in Pastor as a historian and a Catholic. Sheer merit as a scholar and a man brought Prospero Lambertini to the papal throne and gave him the opportunity to exhibit those personal and administrative qualities which make it appear incomprehensible that after one of the longest conclaves in the history of the Papacy he was merely a compromise candidate. Benedict was one of the greatest of the Popes, and not the least among the elements of his greatness was his unique faculty of bringing to the consideration of the most involved questions of State and policy a spirit of geniality and kindliness which smoothed away what might otherwise have been insuperable difficulties. The conciliatory attitude which governed the conduct of Benedict in his relations with the rulers of the Catholic states and in his dealings with Protestant nations, made him the object of considerable criticism in his own time and at the hands of some modern Catholic historians. He finds a warm defender in Pastor, who sees in his decisions a wise method of harmonizing the fundamental claims of the Church with a changing and hostile civilization. Benedict did not, perhaps, have the supreme courage and statesmanship of a Gregory VII or an Innocent III, but he stands out as one of the wisest, the most learned and the humblest of the Popes. Pastor's conclusions regarding the purposes and the achievements of Benedict receive additional weight because he was able to base them on much valuable information that was not available to his predecessors in the field. This biography of Benedict is by no means complete, but it is by far the best that has so far been offered to students of the Papacy. It is, furthermore, an illuminating discussion of the time of the benevolent despots and of the subversive epoch of the Illumination.

The war against religion that had been gathering during the eighteenth century found its immediate objective in the assaults on the Society of Jesus. This struggle reached its height during the Pontificate of Clement XIII. It was a World-War in the fullest sense of the word, a conflict that involved all the countries of Europe and extended out into the mission fields in Asia and America. The history of this conflict makes a long and complicated story. Pastor tells this story in detail, and devotes the greater part of his discussion of the Pontificate of Clement XIII to a recital of the persecution of the Jesuits, the suppression of their houses, and their expulsion from the states of Europe. Clement XIII did not attain the stature of his predecessor as a theologian, a canonist, or an administrator, but he was a man of firmness and exalted character even though he was unable to check the designs of the political cliques and cabals that were intent on the suppression of the Jesuits. Because, perhaps, of the supreme importance of the Jesuit question the other topics to which Pastor usually devoted his attention,—the internal affairs of the Church, the Papal States, the cultural activities of the Pope, his care for the City of Rome etc. are here considered summarily or not at all. The scholars who prepared the final revision of this volume are to be congratulated on the excellence of their labors and for the fidelity with which they adhered to the spirit and the method of the great biographer himself. The publishers have brought out the volume in their usual painstaking manner and in the same sumptuous form as the earlier volumes.

FAITH AND YOUTH: Experiences in the Religious Training of Catholic Youth. By Burton Confrey, M.A., Ph.D. Benziger Brothers: New York. 1932. Pp. 222.

The author states that this is a volume of "source material". It is a collection of student reactions to the tireless energy of a priest and his co-workers in making religion a vital thing on the college campus. It is a picture of how religion can be made to take a hold on modern youth. To a certain extent it is a measurement of the tangible results of frequent Communion. Religious problems and duties were treated frankly and openly at Notre Dame. Through the coöperation of the English and Religion departments written expressions of the student mind were obtained. Failure and success were recorded, and the reader marvels at the result.

The chapter headings are as follows: Stimulating Devotion to the Blessed Sacrament; Knights of Our Lady; Confession and Spiritual Direction; Practising the Presence of God; Meditation and Spiritual Reading; Introducing Devotion to the Church Suffering; The Lenten Season and Denial; Missions at Home and Abroad; Retreats for Laymen; The Lay Apostolate.

For the teacher of religion the perusal of this book is an examination of conscience. Students have problems that call for much personal direction on the part of sympathetic religion teachers or spiritual directors. If the book will stir a teacher to ask himself whether or not he has made the proper approach to the student mind, it will have been a success. We learn here how the majority of student-problems vanish when they do the Catholic thing. Mechanical devices — bulletin boards, numerous pamphlets, cards with spiritual sentiments—and almost a twenty-four hour service in receiving the Sacraments, are part of the program. The value of a unified faculty program is here exemplified.

For the pastor there will be many surprises in this book. It is an indication that much can be demanded from modern youth, if much energy is put into the proper approach to them. It strengthens one's faith in Catholic college education to see that religion can not only be put into the curriculum, but into the daily life of the student outside of the classroom. The papers on the Freshmen Mission show that sermons, well prepared and to the point, have their effect on the young. Verily, not all of the young can be condemned!

The impression one gains by turning these pages of *Faith and Youth* is that one must be spiritual in order to develop spirituality in others. Some of the papers reveal an *élan de l'âme* that is encouraging to Catholic educators. Efficient adaptations to modern conditions are here exemplified. The principle followed at Notre

Dame seems to be that one learns to do by doing. Certain avenues of approach were tried out at Notre Dame and were found successful. Other avenues of approach are possible; but at least we should be grateful that a frank record of this method is available. It will stimulate other schools. It shows that where the proper effort is made, results will follow. The manliness of religion is worked out in these papers. They are a vindication of the possibility of lay spiritual development on the college level. They are a concrete refutation of the feeling that sanctity is all right for priests, brothers and sisters, but impractical for those in the world. The value of the book lies in this source evidence that modern youth will " take " to spirituality.

The author might have made some eliminations. Repetitions are somewhat frequent. Now and then the continued accumulation of " evidence " leads to confusion as to the impression that was intended.

LES ORIGINES DE LA RELIGION D'ISRAEL: L'ANCIEN JAHVISME. C. Toussaint. Paris: Geuthner. 1931. Pp. 384+xxiv, plates.

C. Toussaint, Professor at the State University of Aix-Marseilles, had become known through his work on the New Testament, especially on St. Paul, his publications, however, representing widely different stages of his own religious evolution. The present volume is, to my knowledge at least, the author's first important contribution to the study of the Old Testament, and for his subject he has chosen a question which, to be treated satisfactorily, would require great familiarity with the Old Testament and also great sympathy with the Biblical writers. In spite of the zeal and learning of the author, it may be questioned whether he was really prepared for the difficult task.

The Preface (pp. 1-8) states the object and method of the book. The writer intends to deal with the fundamental period of Israel's religious development from Moses to the advent of Prophetism, and his standpoint is that of the thoroughgoing evolutionist, a position which he identifies with the scientific and critical method.

The Introduction (pp. 9-75) studies at great length the problem of the Sources, i. e. in our present case, the question of the origin of the Pentateuch. We have here a clear exposition of the Wellhausen hypothesis, which to our author is no longer an hypothesis. Without meaning to deny all value to the work of the critics, one may ask whether it is safe to take as the basis of a reconstruction of history what is after all a mere theory, and a theory which appears somewhat shaky to writers who are not all of them apologists.

There comes next (Ch. I) a study of the "cadre général": Palestine before the Hebrews, the Race and the Surroundings (pp. 77-124); then under the title: "affinités et influences", the relations of Israel and the other members of the Semitic race (Ch. II: pp. 125-186), the religion of the Patriarchs who are credited with a well-stocked Pantheon, brought from Harran and enriched by the addition of the local gods of Canaan (Ch. III: pp. 187-211), the rise of Yahwism which is bound up essentially with the person of Moses. Legend indeed has been busy with Moses, but nevertheless it is admitted that his rôle was considerable. He it was who rallied the claim of Israel about Yahweh first in Egypt, then the Qadesh. The primitive Yahweh is by no means the one sole God, but He is the one God of Israel, who insures order and justice within the group of His worshippers: here we are supposed to have the seed of the later development of Monotheism (Ch. IV: pp. 212-244). We have next an analysis of the religious crisis which results from the conquest of Canaan when Yahweh has to adapt Himself to entirely new conditions (Ch. V: pp. 245-267); thereupon, the account of the rise of the Monarchy (Ch. VI: pp. 268-289) and of the Schism (Ch. VII: pp. 290-311), both of these events of great religious importance. The Conclusion sums up the principal points (pp. 313-326). A rather lengthy Appendix (pp. 327-362) reproduces various texts, such as the Stele of King Mesha, Merenptah's famous Israel Stele, extracts from the Tell-el-Amarna and Elephantine documents. The select Bibliography is followed by the Plates.

The work is written from the rationalist point of view, and the author has no sympathy with the theologians and apologists, who appear to him biased. He claims to write in a purely objective manner, without suspecting that he is himself in places influenced by prejudice. When a fact is capable of several interpretations, he will choose the unfavorable hypothesis, difficult as it may be in the light of the historical circumstances. Thus in the discovery of the Book of the Law under King Josias he will see a *pia fraus*, and even regard it as probable that Jeremias had something to do with the composition of the Book (p. 29).

A discussion of the author's thesis is evidently out of the question. It will suffice to say that the work, well written and clear, does not contribute anything really new or important to what may be found in many other publications of similar inspiration. The references to the Biblical text contain quite a few misprints, not to mention the places where the author apparently has used the Vulgate instead of the Hebrew, as may be concluded from the numbering of the verses. A more surprising distraction occurs on page 25. We are told that one of the documents of Genesis attributes the founding of Yahwism to "Enoch, fils de Caïn, petit-fils d'Adam". The reference is evidently to Genesis 4: 25f, which is rather different; or if he means what he says, the author should have added a note to justify his departure from the text. Again, referring to Amos 8: 14, he mentions a goddess Ashima (p. 319), who becomes Asima a few pages later (p. 325), but has figured before as the god Ashim or Ashima (p. 62): but here also a note should explain to the reader the appearance of that divinity in Amos, since the work is not one destined for specialists exclusively. In this connexion we may note also the variations in spelling of several names: Boghaz-Kheui, Boghaz-Keui, Karou, Kharu, Kharou (pp. 59, 63, 77, 83, 89, 315).

Of the Plates, those purporting to reproduce the Sinai Inscriptions (Plates XV-XVII) are without any real value, as may be seen from a comparison with the photographs. Plate XI is reproduced upside down.

PSYCHOLOGY AND THE FRANCISCAN SCHOOL. Edited by Claude L. Vogel, O.M.Cap., A.M., Ph.D. Milwaukee: The Bruce Publishing Company. Pp. 166.

The subtitle of this work, "A Symposium of Essays", indicates its structure and classifies it with the three-volumes of essays, "The Classics", "Franciscan Education" and "Franciscan Education and Philosophy", published in recent years by American Franciscans. Collectively, they indicate the range of modern Franciscan scholarly interest in America and also the nature of the work that they are doing.

Psychology and the Franciscan School includes an introduction by the editor, seven essays that are psychological by nature or implication, an eighth essay entitled "Our Seraphic Seminaries" and a biographical notice of Dr. Ephrem Longpré. Brief discussions are appended to each of the essays. Of the essays the longest and most important is by Dr. Longpré on "The Psychology of Duns Scotus and Its Modernity". Written by one of the foremost Scotistic scholars of our day, it is an authoritative and elaborately documented statement of an important part of Duns Scotus's work. Among the other essays particular interest attaches to "St. Augustine and the Franciscan School", by Fr. Berard Vogt, a brief and lucid discussion of the Augustinian elements in the Franciscan school. The nature of the other essays is indicated by their titles: "Freud's Psychoanalytic Theory," "A Theory of the Genesis of Knowledge," "Rapprochement between Modern Empirical Psychology and Scholastic Rational Psychology," "The Purality of Forms," and "The Study of Abnormal Psychology for the Guidance of Souls".

In the spirit and issue of this enterprise the members of the several Franciscan houses in America that have produced this symposium give evidence of a desire to understand and preserve their past and at the same time to interpret and serve the present. One may express the hope that in the future volumes in this series these virtues will be the basis of a confident and vigorous program of construction in philosophy and psychology. To preserve and appraise are functions that will be followed by construction and creation.

LEXIKON FUR THEOLOGIE UND KIRCHE. Herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Herder & Co., Freiburg; B. Herder Book Co., St. Louis. Vol. III. Pp. 1039. 1931.

DER GROSSE HERDER. Nachschlagewerk fur Wissen und Laben Vierte, Vollig neubearbeitete Auflage von Herders-Konversations Lexikon. Erster Band: A bis Battenberg. Pp. 1727. Zweiter Band. Batterie bis Cajetan. Pp. 1694. 1931. Herder & Co., Freiburg im Breisgau.

The third volume of this *Lexikon* covers the field between " Colorbasus " and " Filioque ". About four hundred writers, apart from the thirty-four specialists in charge of departments, are represented. The first and the second volumes of the *Lexikon* were described briefly in our issues of November 1930 and March 1931, respectively. It may be well to remind the reader again of the explanation of methods of exposition, reference and cross references and of abbreviations used in quoting sources found in the first sixteen pages of volume I. The volume at hand contains a large number of articles that are particularly interesting. Among them may be mentioned Marriage (Ehe), Property (Eigenthum), Original Sin (Erbsünde), Education (Erziehung), Oath (Eide), the Gospels (Evangelien), Germany (Deutschland), the Family (Familie), the Eucharist (Eucharistie) including Eucharistic Congresses, Ethics (Ethik), Evolution (Entwicklung), Eugenics (Eugenik).

One finds throughout relatively full though succinct treatment and for the more important topics good bibliographies. Once the reader becomes accustomed to the system of abbreviations and cross references (the latter indicated by a slanting arrow that calls attention to related articles), he will find little, if any, fault with the brevity that enables the editor to cover his vast field in a satisfactory way.

It is particularly helpful to find as one would expect that the point of view of Catholic faith and philosophy is brought to attention constantly when this is called for. One may note, for instance, the articles on the Double Standard of Morals (Doppelmoral), Property, Eugenics and Education in illustration of this. The speed with which the publishing of the *Lexikon* is done is shown by the fact that the article on Property includes a reference to the *Quadragesimo Anno* of Pius XI issued 15 May, 1931.

The debt of Christian culture and the Catholic Church to the Herders was already heavy before the publication of this gigantic *Der Grosse Herder* had been undertaken. The first two volumes of this encyclopedia, which is to consist of thirteen volumes, the last one of which will be an atlas volume, give us reason to believe that our debt is to be greatly increased. A twenty-four page pamphlet calls attention to twenty-one points of excellence at which the publishers are aiming. Paper, binding, illustrations in black and white and in color, give the two volumes at hand an attractiveness rarely equaled or excelled in a similar work. The 170,000 items to be treated will average 14,000 to a volume and approximately nine to a page. The more important articles are set out and boxed in a way to attract attention to them. Technical articles are admirably illustrated. The article on Lighting (Beleuchtung), which takes but four pages, has twenty-two illustrations and the text includes practical directions as well as scientific explanation. The article on Bees (Biene und Bienenzucht) covers eight pages, has eighteen admirable illustrations and the text treats the subject in a thoroughly scientific no less than practical manner. One is safe in saying that no item in human culture, taking the term in its broadest sense as including any detail to which history, biography, science, religion, philosophy, government or industry has given a significance wider than itself, fails to be recorded in this gigantic publication.

There are over ninety subtitles in the article on Labor (Arbeit). American readers will notice the inclusion of Baseball and Bootlegger. The biographical sketches include outstanding leaders still living. All friends of the Herders will be pleased by the fact that this superb undertaking will keep their name before the cultured world worthily. The volumes at hand are up to the best traditions and the resources and energy of the Herder House. Three further volumes are promised in 1932. That the colossal task of publication will be carried on despite the universal depression and economic and cultural disorganization is proof of an idealism and courage which give to the publisher an added claim to universal admiration.

Literary Chat

His Eminence Cardinal Hayes commends as "interesting, satisfying and inspiring" a brief sketch of the Paulist Community written by the distinguished Editor of *The Catholic World,* Father James M. Gillis, C.S.P. (*The Paulists;* Macmillan, New York; pp. 67.) Guided by a fine sense of proportion, thorough insight into Paulist history and sympathetic understanding of the American spirit, the author constructs an account of Paulist aspiration and action that well merits the praise of it to be found in the Cardinal's Foreword. Fathers Hecker, Baker, Hewitt and Deshon and Walworth, all converts, had become Redemptorists and engaged in preaching missions from 1851 to 1858. They gradually drifted toward the conviction that they had a distinctive mission to American non-Catholics and they finally won the approval of Pius IX for the formation of a new community with that work as its high purpose. It was founded in 1858 under the name The Missionary Society of St. Paul the Apostle.

Non-Catholic missions, lectures, millions of copies of pamphlets, *The Question Box,* Newman Clubs, broadcasting, diocesan mission bands, periodicals, active participation in notable works like the National Catholic Welfare Conference and the Catholic Summer School, have been channels through which Paulist zeal and idealism served Catholic life and brought its ideals to the attention of America.

Father Gillis' last chapter, "Making America Catholic", is an admirable statement of the great Paulist hope concerning which many have harbored some doubt. One need but work free from narrow local outlooks which are natural enough, and see the Church in its historical and universal setting, to gain an understanding of the great hope that has given direction and vigor to Paulist activity.

The restatement of spiritual and moral values amidst the confusion of modern thought and behavior, the limitations of leadership by science and scientists as it tends to undermine faith in the supernatural, the futility of the hope that religion without dogma can bring peace to the human heart, and the tendency of great scientists to find God again in His world are discussed in a very forceful manner by the Rev. Dr. Ulrich A. Hauber of St. Ambrose College, Davenport, in a pamphlet that merits careful study. (*Wrong Yesterday, Right Today,* The Contemporary Club, Davenport, Iowa; pp. 19.)

The problem of vocations to the priesthood is one to which the Church as a whole or young men or priests in the parish or spiritual directors may not remain indifferent. Appreciation of the sacredness of the office and of the exacting life which alone is worthy of it, should always prevent superficial judgment in determining a vocation in a particular case. The mind of the Church should always guide one in reaching decisions. Fortunately the major differences of interpretation of the nature of vocation to the priesthood have been dealt with in recent literature fully. One of the most satisfactory and authoritative discussions of the problem that has appeared in recent years is that of the Rev. Alph. Mulders, D.D., Professor of Dogmatic Theology in the Seminary of Hoeven, Holland. (*The Vocation to the Priesthood;* pp. 167; Abbey of the Sacred Heart, Steenbrugge, Belgium.)

A controversy brought out in 1909 and 1911 two views of vocation. One maintained by Lahitton held that "The Call of the lawful ministers of the Church constitutes essentially a divine vocation and transmits it to the subject; it does not presuppose a vocation; it constitutes it" (p. 155). Another view was set forth by Hurtand to the effect that "God invites the subject immediately or mediately; he is thereby authorized to tend to the priesthood and to present himself to the ministers of the Church—this is the divine vocation" (p. 156). Pius X appointed a commission of Cardinals to study the problem. Its judgment, reached in 1912, holds in substance that there is "no right to ordination prior to the free choice of the bishop; attraction is not necessary; a right intention combined with fitness is sufficient" (p. 157, 158). Dr. Mulder's work is highly approved by Cardinal Van Rossum, who was a member of the Commission that investigated the question. One would do well to read the Epilogue (page 162), before going through the text. The approved doctrine is given in a brief summary there.

Six Papal pronouncements explaining and commending the Third Order of St. Francis as admirably adapted to present-day spiritual and social problems are brought together in one attractive booklet by the Franciscan Herald Press of Chicago. (*Rome Hath Spoken,* pp. 71). An explanation of the ideals and work of the Third Order was published in our issue of June, 1931, p. 588.

One is reminded of the ability and zeal of the lamented Father Peter C. Yorke by the recent publication of a booklet by him on *Mass Serving.* (Text Book Publishing Co., 21 Washburn Street, San Francisco, pp. 55.) The manuscript was prepared by the Rev. Ralph Hunt. It will serve admirably for the instruction of altar boys. Attention is given to their selection, appearance, action and use of Latin. A simple commentary on the various sections of the Mass, explanation of the ceremonies of High Mass, and diagrams, bring the treatment easily within the competence of the altar boys.

Brief sketches of sixteen American Foundresses of religious communities, taken from the author's work, *Great American Foundresses,* and intended for use in Catholic schools, are contained in a small volume brought out by the Bruce Publishing Company of Milwaukee. (*The Veil is Lifted,* by the Rev. Joseph B. Code, St. Ambrose College, Davenport, pp. 162, Introduction by the Rev. Dr. Fulton J. Sheen.) It is to be hoped that our schools will recognize the warrant under which Father Code offers his little book to them. There is a vague but genuine appreciation of the work of Sisterhoods in our history. We are constant in claiming that without them we would be helpless. Now that a veritable stream of historical studies is creating an imposing body of literature about them, we may well ask that our schools give attention to it in some way and inform our youth on the story too long hidden.

There is a striking monotony of a noble kind in the history of our Sisterhoods. The undertaking of works of education and charity with inadequate resources, great faith and high determination, overcoming of poverty, misunderstanding and opposition, physical suffering, hard labor, sorrow and not infrequently misguided persecution, lie hidden in the history of many of them. Nevertheless vision is not dimmed, courage does not abate, and glorious vindication comes in more mature years. The lessons that these stories can convey to our young are well worth while. The power of faith and idealism to overcome obstacles and develop character must be brought to attention of the young lest the easy ways of civilization soften them. When properly interpreted to the pupils in our Catholic schools the lessons found in the history of our religious communities of women become invested with educational significance of the very highest order.

Volume IV, Part II, of the *Meditations and Readings for Every Day of the Year,* taken from the spiritual writings of Saint Alphonsus, has been published under the editorship of Father John Baptist Coyle, C.SS.R. The period covered extends from the eighteenth to the twenty-fourth Sunday after Pentecost. (B. Herder Book Company, St. Louis; pp. 378.)

The Maison de la Bonne Presse of Paris has published a *Catechism of Civic Duties* that brings conscience down to the details of civic obligations with commendable directness. (*Catechisme sur Devoir Electoral,* Cardinal

Sevin.) Although the questions take on character from European conditions, they bring out basic principles that have universal application. The author, for instance, holds that there is a definite moral obligation to vote, to discriminate among candidates for office, and in certain circumstances to accept nomination for office. A similar exposition of principles and their application to American conditions is offered in two well known publications of the National Catholic Welfare Conference, both of them containing a much broader treatment than that of Cardinal Sevin; *Civics Catechism on the Rights and Duties of American Citizens;* and *The Fundamentals of Citizenship.* The first has gone through fifteen editions; and the second, through five. Both of them would serve admirably as the basis of instruction on the moral obligations of citizenship, a theme by no means as frequently and adequately treated in our religious instruction as its significance demands.

The Catholic Historical Records and Studies, vol. XXI, contains an admirable study of Contemporary American Protestantism by Dr. Patrick J. Healy, Professor of Church History at the Catholic University. He finds it, in spite of variations, predominantly Calvinistic and Puritan, and inclined to exert marked influence on social and political life by shaping legislation. The unifying principle active among the many forms of Protestantism is Separatism. Perpetual dissent with Rome and historical attitudes and phrases traced to the bitterness of the Reformation still affect emotion and attitude.

The Rev. J. E. Moffat, S.J., has brought out the first of a new series of Minute Meditations in a booklet, 5½ x 3½ inches, of 80 pages. The text of each meditation can be read in a minute, but the author hopes to capture for one's soul and God, many an otherwise aimless minute in the course of the day. The hope rests on good spirituality and philosophy. The little book will rest comfortably in one's pocket. (*God's Mother and Ours,* Bruce Publishing Company, Milwaukee.)

A translation from the Dutch by Father J. H. Gense, S.J., Ph.D., of *The Golden Chain of Truth,* by Father Hendricks, S.J., places at the disposal of wider circles an exposition of Catholic doctrine, intended originally for the non-Catholic mind. It had immediate and marked success in the original. The entire exposition is cast in the form of brief question and extended answer. (Prepols Catholic Press, Turnhout, Belgium; pp. 230.)

A welcome contribution to American Catholic Church History has been made by Sr. Mary Evangeline Henthorne, B.V.M., in her recent publication *Irish Catholic Colonization of the United States.* The work is a portion of a larger one on the life of Bishop John Lancaster Spalding which she is making in course of her studies at the University of Illinois. The complete work is promised in the near future. It is probably on account of this that no publisher of the volume at hand is named.

It contains a sketch of the lamentable condition of early Irish immigrants to the United States, of sporadic efforts to direct them toward the land through colonization and away from the misery and congestion of cities. The names of John Mullanphy, Thomas D'Arcy M'Gee, William J. Onahan, Thomas Addis Emmett, Dillon O'Brien, Archbishops Ireland, Williams, Gibbons, Cardinal McClosky and Bishops Loras, Cretin, Fenwick, Byrne, Ryan and O'Connor are interwoven in the story of attempts to establish colonies in Minnesota, Nebraska, Arkansas, and Dakota. The highest point of development was reached in the creation of the Irish Catholic Colonization Association of the United States which was founded in 1879 under Bishop Spalding's presidency.

The author has brought together with infinite pains a large and varied number of sources among which relatively few books appear. There are probably over 3000 priests at present in the territory dealt with by Sister

Evangeline in her study. Everyone of them would find it most interesting since it furnishes one background of the present development of Catholicity in the states named. There is added interest in the fact that one with historical imagination finds particular delight in the story of the epoch that immediately precedes his own and when names vaguely familiar recede into the quiet of history, as is the case here.

Books Received

SCRIPTURAL.

THE GOSPEL GUIDE. A Practical Introduction to the Gospels. By William A. Dowd, S.J., A.M., L.S.Scrip., Professor of Sacred Scripture, St. Mary of the Lake Seminary, Mundelein, Ill. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xiv—317. Price, $2.50.

DANS LA BEAUTÉ RAYONNANTE DES PSAUMES. Anthologie des Psaumes. Par Louis Soubigou, Docteur en Théologie, Docteur en Philosophie (Académie de Saint-Thomas), Licencié ès-sciences bibliques, Professeur d'Écriture Sainte au Grand Séminaire de Quimper. Traduction et commentaire littéraire et doctrinal. Deuxième édition. P. Lethielleux, Paris-6^{e}. 1932. Pp. 329. Prix, 18 *fr.*

ÉVANGILE SELON SAINT LUC. Par le R. P. C. Lavergne, O.P. Études Bibliques. J. Gabalda & Fils, Paris-6^{e}. 1932. Pp. 279. Prix, 20 *fr. franco pour la France.*

INTRODUCTION A LA LECTURE DES PROPHÈTES. *Etudes Bibliques.* Par J. Chaine. J. Gabalda & Fils, Paris-6^{e}. 1932. Pp. 285. Prix, 22 *fr. franco poste.*

THEOLOGICAL AND DEVOTIONAL.

WITH JESUS TO THE PRIESTHOOD. Meditations for Seminarians and Priests. By Jules Grimal, S.M., S.T.D. Translated and adapted from sixth French edition by Gerald Shaughnessy, S.M., S.T.D. Dolphin Press, Philadelphia. 1932. Pp. xx—576. Price, $2.75.

CHRISTUS PASTOR. Ein Bildnis des guten Hirten. Von Bischof Dr. Conrad Gröber. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. v—149. Price, $1.00 *net.*

A COMPENDIUM OF THEOLOGY. Comprising the Essential Doctrinal Points of both Dogmatic and Moral Theology, together with the more Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized translation from fifth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D., of Department of Philosophy, University of Notre Dame. Vol. II. B. Herder Book Co., St. Louis and London. 1932. Pp. vi—595. Price, $4.00 *net.*

THE ADMINISTRATION OF VACANT AND QUASI-VACANT DIOCESES IN THE UNITED STATES. Historical Synopsis of General Legislation and Commentary. By Leo Arnold Jaeger, A.B., J.C.L., Priest of the Archdiocese of Dubuque. Dissertation Submitted to Faculty of Canon Law in Partial Fulfillment of Requirements for Degree of Doctor of Canon Law. (*Canon Law Studies,* No. 81.) Catholic University, Washington, D. C. 1932. Pp. xi—236.

FOR DAYS AND FOR SEASONS. Notes for Occasional Sermons. By the Rev. Michael Andrew Chapman, author of *The Prayer of Faith, The Epistle of Christ, The Faith of the Gospel, Sundays of the Saints, The Heart of the Fathers, The Mass of the Cross, Judas and Jude,* etc. B. Herder Book Co., St. Louis and London. 1932. Pp. vii—345. Price, $2.50 *net.*

CATHERINE TEKAKWITHA. An Iroquois Virgin, Lily of the Mohawk and the St. Lawrence, 1656-1680. By Édouard Lecompte, S.J. Translated by Sister Francis (Isabel Hamilton Melick). Edited with Preface by John J. Wynne, S.J. Tekakwitha League, 141 E. 29th St., New York. 1932. Pp. vii—190. Price, $1.10 *postpaid.*

THE BLOOD OF CHRIST IN CHRISTIAN LATIN LITERATURE BEFORE THE YEAR 1000. By the Rev. Joseph Henry Rohling, S.T.L., of the Society of the Precious Blood. Dissertation Submitted to Faculty of Sacred Sciences in Partial Fulfillment of Requirements for Degree of Doctor of Sacred Theology. Catholic University, Washington, D. C. 1932. Pp. xxxii—158.

MEDIEVAL FAITH AND FABLE. By J. A. MacCulloch, D.D., Canon of St. Ninian's Cathedral, Perth, and Honorary Canon of Cathedral of the Holy Spirit, Cumbrae. With a Foreword by Sir J. G. Frazer, O.M., author of *The Golden Bough.* Marshall Jones Co., Boston. 1932. Pp. 345. Price, $4.00.

SAINT AUGUSTIN. Par le P. Charles Boyer, S.J., Professeur de Théologie a l'Université Pontificale Grégorienne. (*Les Moralistes Chrétiens.* Textes et Commentaires publiées sous la direction de M. Baudin, Professeur a la Faculté de théologie catholique de Strasbourg.) J. Gabalda & Fils, Paris-6^{e}. 1932. Pp. 320. Prix, 20 *fr.*

CONSPECTUS HISTORIAE DOGMATUM ab aetate PP. Apostolicorum usque ad saec. 13. I. F. De Groot, S.I. Vol. I: Ab aetate PP. Apostolicorum usque ad S. Augustinum. Vol. II: A S. Augustino usque ad saeculum decimum tertium. Apud Aedes Universitatis Gregorianae, Romae. 1931. Pp. 516 et 471.

CELIBUTAL CLERICAL. De Rev. Dr. Victor Crisan, preot misionar in America, 4310 Olcott Avenue, East Chicago, Indiana. Tipografia Seminarului greco-catolic, Blaj. 1932. Pp. 94. Pretul, *Lei* 28.

SUMMA THEOLOGICA S. Thomae Aquinatis diligenter emendata, De Rubeis, Billuart et aliorum notis selectis ornata, cui accedunt septem locupletissimi indices. Marius E. Marietti, Taurini, Italia. 1932. Pp. 4346. Pretium, sex vol., *Lib. It.* 70.

DE SPIRITU SANCTO ANIMA CORPORIS MYSTICI. I. Testimonia Selecta e Patribus Graecis. Collegit et Notis illustravit Sebastianus Tromp, S.I., in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 1.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 64. Pretium, 4 *lire.*

DE ORDALIIS. I. Decreta Pontificum Romanorum et Synodorum. Collegit et Notis illustravit Petrus Browe, S.I. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 4.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 48. Pretium, 4 *lire.*

DIVI AUGUSTINI DE CORREPTIONE ET GRATIA secundum Textum Maurinorum. Introductione et Notis auctum edidit Carolus Boyer, S.I., in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 2.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 63. Pretium, 4 *lire.*

DE OBLIGATIONE CATHOLICORUM PERSEVERANDI IN FIDE Documenta Concilii Vaticani collegit Henricus Lennerz, S.I., in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 3.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 68. Pretium, 4 *lire.*

De Frequenti Communione in Ecclesia Occidentali Usque ad Annum c. 1000 Documenta Varia collegit et Notis illustravit Petrus Browe, S.I. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 5.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 82. Pretium, 6 *lire*.

PHILOSOPHICAL.

The Framework of a Christian State. An Introduction to Social Science. By the Rev. E. Cahill, S.J., author of *Freemasonry and the Anti-Christian Movement, Ireland's Peril,* etc. M. H. Gill & Son, Ltd., Dublin. 1932. Pp. xxvii—701. Price, 15/- *net*.

Knowledge and Object. By Edward F. Talbot, O.M.I., A.M. Dissertation Submitted to Faculty of Graduate School of Arts and Sciences in Partial Fulfillment of Requirements for Degree of Doctor of Philosophy. Catholic University, Washington, D. C. 1932. Pp. v—117.

De Origine Formae Materialis Textus Veteres et Recentiores collegit atque Introductionibus et Notis illustravit Petrus Hoenen, S.I., in Univ. Greg. Philos. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 2.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 87. Pretium, *Lire* 6.

De Platonis Doctrina circa Animam Textus Selectos collegit et Notis instruxit Josephus Souilhé, S.I., in Univ. Greg. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 1.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 82. Pretium, *Lire* 6.

Lexikon der Pädagogik der Gegenwart. In Verbindung mit zahlreichen Fachgelehrten und unter besonderer Mitwirkung von Universitätsprofessor Dr. L. Bopp, Institutsdozent Dr. H. Brunnengräber, Monsignore Hochschulprofessor Dr. F. X. Eggersdorfer, Universitätsprofessor Dr. M. Ettlinger †, Geheimem Rat Universitätsprofessor Dr. J. Göttler, Hochschulprofessor Dr. G. Grunwald, Institutsdozent Dr. K. Haase, Institutsdozent Dr. W. Hansen, Prälat Universitätsprofessor Dr. J. Mausbach †, Oberschulrätin A. Pfennings, Universitätsprofessor Direktor Dr. G. Raederscheidt, Universitätsprofessor Dr. H. Schmidkunz, Hochschulprofessor Dr. J. Schröteler, Universitätsprofessor Dr. J. P. Steffes herausgegeben vom Deutschen Institut für Wissenschaftliche Pädagogik, Münster in Westfalen. Leitung der Herausgabe Privatdozent Direktor Dr. Josef Spieler. Zweiter Band: Kinderfürsorge bis Zwangszustände. Mit 19 graphischen Darstellungen und Register zum ganzen Werke. B. Herder Book Co., Freiburg in Breisgau and St. Louis. 1932. Pp. xvi—750. Price, $9.00 *net*.

LITURGICAL.

Handbuch der Katholischen Liturgik. Von Dr. Ludwig Eisenhofer, Päpstl. Hausprälat, Bischöfl. Geistl. Rat und Hochschulprofessor in Eichstätt. Erster Band: Allgemeine Liturgik. (*Theologische Bibliothek.*) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. xi—608. Price, **$4.50** ***net***.

HISTORICAL.

The Tradition of the Nun in Medieval England. By Sister Mary of the Incarnation Byrne, C.D.P., A.M., of the Sisters of Divine Providence of Kentucky. Dissertation Submitted to the Faculty of the Graduate School of Arts and Sciences in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. Catholic University, Washington, D.C. 1932. Pp. xxxv—235.